

Volume LXXXV

Number 42

THE CONGREGATIONALIST

Boston Thursday 18 October 1900

THE PRODIGAL SON

From the painting by Batoni



Life of Christ in Art. VI.

For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, Oct. 28-Nov. 3. Do not Worry. Matt. 6: 25-34.

A year or two ago Don't Worry Clubs, or circles, sprang up and had quite a vogue in different parts of the country. They were simple organizations of persons desirous of driving from their minds anxiety, regret, fret and fear. Some of these clubs emphasized mainly the power of thought as a preventive of worry; others dwelt less on the psychological and more on the religious grounds for mastering the bad habit, and were essentially Christian in their methods and aims. But I must confess that the idea never appealed strongly to me. If one has been stretched on his back by prostrating illness or by nervous exhaustion and is worrying over the work he has been suddenly called to lay down, or if some one in fairly good health is constitutionally disposed to anxiety, it does little good to tell him constantly, "Don't worry." Probably he is already worrying over his worry more than over the sources of it. Now to be told to do just what he is trying his level best not to do is to make him tenfold more self-reproachful. In many cases the reasons for his worry are purely physical. What he probably needs more than the traditional injunction to keep cool and stop his worrying is a turn in the open air, or a good beefsteak, or an entire month's respite from mental toil.

There is more in the Christian thought of God to dispel worry than in thousands of easily broken resolutions. If I can once thoroughly grasp and hold Christ's doctrine of the Fatherhood of God, can realize that my Creator watches continually and tenderly over me, if I can feel the pressure of his life and love upon me, moment by moment, then I have an invulnerable shield against worry. Let me then strive first of all to perfect my trust in God, to cling to it as other men have clung amid gathering gloom, and I need no artificial aid in overcoming this pernicious habit.

There are certain antidotes which the Christian can constantly employ; one is reflection upon the way in which he has been led. Let him review the days that have been, and see how he has been sheltered and fed and warmed and clothed and blest in countless ways, and he will be able to say, with the poet,

His love in time past forbids me to think
He'll sweet me now in trouble to sink.
Each sweet Ebenezer I hold in review
Confirms his good purpose to carry me through.

One gets help, too, by looking forth upon the world, not merely upon the birds and the flowers, but upon the innumerable hosts of human beings. Some of them starve, it is true, and others are friendless and forlorn, but the wonder to me after all is that the great human family is so well cared for, that such a small fraction despair and fall by the way, or are ready to give up the struggle.

And prayer is the great antidote. Good is it for us that obstacles and trials face us, that the very tenderness of our human loves makes us fearful for the health, the prosperity and the spiritual welfare of our dear ones, that our daily business frets us, that the harness chafes. Otherwise we should never be driven to prayer, or come really to know our God and our Father. And it is a comfort to think that when we have done our little best to get rid of worry and it still lingers in our breasts, like a poisonous thing, we can carry it also to God and ask him not merely to deliver us from evil, but from the fear of evil. Then shall we be made glad and care-free again and understand what Mrs. Browning means when she sings:

O, the little bird sang east and the little bird sang west,

And I smiled to think God's greatness flows around
our incompleteness;
Round our restlessness his rest.

It Is Valued Abroad

Other Land Views of This Paper

In noting the real progress of the kingdom, the ever-extending influence of the Christian world, *The Congregationalist* never forgets the missionary movements of the century. Large space is devoted to them throughout the year. The annual meetings of various missionary boards are given greater attention than any other yearly event.

In view of the gathering at St. Louis of the American Board, which we report this week, these words from without the country are pertinent:

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The post office address of Rev. L. W. Morrell is 196 Salem Street, Malden, Mass.

BANGOR ALUMNI NOTICE.—The Bangor Seminary Alumni of Boston and vicinity will hold their fall meeting at the American House, Boston, Monday, Oct. 29, at 12 o'clock. Dinner, \$1.00 per plate. All are welcome. If you are not a member, come and join. Write at once that you will be there to dinner. Address Rev. Chas. E. Harrington, 15 Bacon St., Waltham, Mass.

CONGREGATIONAL HOME MISSIONARY SOCIETY, DIAMOND JUBILEE YEAR.—In view of seventy-five years of organized home missions the society will welcome thank offerings and memorial gifts, as well as increased contributions in all the churches, towards the work of the current year and the debt (\$108,000) inherited from the past. Please remit to the treasurer of the state auxiliary or to William B. Howland, treasurer, Twenty-second Street, Fourth Avenue, New York city.

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AND BOSTON RECORDER

The Recorder founded 1816: The Congregationalist, 1849

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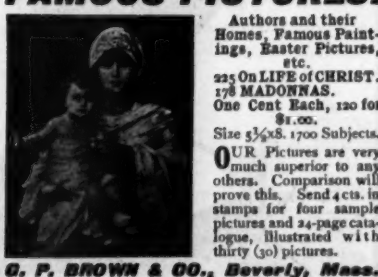
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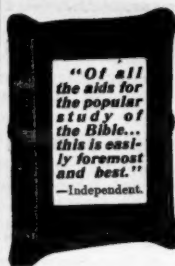
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
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THE CONGREGATIONALIST

Volume LXXXV

Boston Thursday 18 October 1900

Number 42

The Christian World

Now for the
A. M. A.

"The best program ever prepared for a missionary convention," So said a prominent doctor of divinity, when he saw the detailed announcement which the American Missionary Association has prepared for its meeting at Springfield next week. The sermon by Dr. Hillis, the addresses by Principal Frissell of Hampton, President Bumstead of Atlanta, Booker Washington of Tuskegee, General Morgan of the American Baptist Home Missionary Society, and a representative of a Methodist organization working in the South, indicate the breadth of the platform work. It is the first time in the history of the Association when collateral organizations that work for the Negro have received such noticeable recognition, and the act reflects the broad, catholic spirit now animating its officers. Besides these unusual attractions, the missionary messages from Porto Rico, the mountain whites and other departments of the field, together with the reports and the pleas of the men and women who are doing the work in hard places, will epitomize the Association's far-reaching labors and reveal their methods and results as few annual meetings usually do. Congregational New England ought to rally in great numbers at Springfield next week Tuesday, Wednesday and Thursday. Ample preparation has been made on the ground and there is every prospect that the meeting will score a noteworthy success.

Annual
Missionary Meetings

Of great value to the spiritual life of the churches have been the national assemblies of our missionary societies, bringing pastors and laymen face to face with workers in home and foreign lands and kindling enthusiasm by contact, which spread through the churches whose representatives were in attendance. But it is a serious question whether these meetings can profitably be held by Congregationalists outside of New England. The attendance at the anniversary of the American Board in St. Louis last week lacked the 100 required by the railroad authorities in order to secure reduced fares. And though most of the ministers present, having special rates, could not be counted to make the necessary number, the fact that less than 100 laymen and women came by railways to the meeting remains. If the Woman's Board were held at the same time with the men's meeting, perhaps the numbers might approach those of other years. But the anniversary of the Home Missionary Society at Detroit last June combined with the women's meeting was only made to meet the railway requirements by special efforts, while the local attendance was much

smaller than at St. Louis. Some change seems to be imperative in our methods of getting missionary information and enthusiasm into the churches. Combination of the meetings into one annual assembly is the remedy most prominently suggested. But even that alone may not prove sufficient to meet the need.

A Conference of
Theological Teachers

At the International Congregational Council last autumn in Boston an organization was formed representing all our theological seminaries for the purpose of considering plans for the better training of ministers. A conference was held at St. Louis last week, in connection with the meeting of the American Board, at which seven seminaries were represented by Profs. G. F. Moore of Andover, Williston Walker of Hartford, F. C. Porter of New Haven, H. M. King of Oberlin, H. M. Scott of Chicago, J. H. George of Montreal and J. K. McLean of Oakland, Cal. The most important subject discussed was the question, "In present conditions of the church and the world what ought a minister to know and what part of his equipment ought a seminary to provide?" The best ways of administering scholarship aid and the wisdom of maintaining the office of a permanent president in the seminary were also considered. All those present regarded the results of the conference as of high value. It will lead to closer relations between our theological seminaries and to their mutual progress and usefulness.

A Large Re-enforcement
for Baptist Missions

A notable event in the history of the American Baptist Missionary Union was recognized in Boston last week by a series of meetings covering several days. Twenty-eight missionaries, under the care of the union, sailed for fields in Asia on the Winifredian Wednesday morning. The meetings began on Sunday afternoon in Tremont Temple with an address by Dr. William Ashmore, for more than fifty years a missionary at Swatow, who, with statesmanlike breadth of vision, reviewed The Present Crisis in China. Monday morning the Ministers' Conference listened to departing brethren and sisters. A missionary breakfast was served at noon to a company crowding Lorimer Hall. For the remainder of Monday and all of Tuesday large audiences gathered in Clarendon Street Church to be stirred by tales of achievement from those returning and declarations of devotion from those going out for the first time. The concluding services of consecration Tuesday afternoon and evening were strong and tender, while the farewell at the steamer, though simple, was deeply impressive. This is as large a number as

ever went out together under this society. Seventeen return after furloughs of varying length, and eleven go for the first time. Besides these, fourteen more have sailed or will soon sail this autumn. The designations of these workers are Burma, Assam, India, Japan and the Philippines. Others wait for open doors in China.

Bishop Lawrence
on Congregationalism

Bishop Lawrence of the Protestant Episcopal diocese of Massachusetts, in an address at the consecration of Christ Church, Springfield, last week, voiced the optimism with which the Episcopal Church looks forward to its future in New England and the United States. It is an address or sermon which it behooves every Congregational pastor and layman to read with searchings of heart, for it has its warnings for us. He among other things asks "whether in the intricacy of modern life Congregationalism must not yield to some firmer and larger form of government," and he naturally answers the question by pointing to the democratized form of Episcopacy which his church represents as the polity more likely to succeed in the future, the drift being what it is today. There are signs among us Congregationalists of a disposition for greater centralization of authority, and avoidance of the waste which individualism in a denomination, as in an industry, makes inevitable. We believe that the efforts at reform and realignment, now under way, will cause us to renew our strength, hold our own better than we are now doing, and save us the valuable elements of our natural constituency in some places which now seem drifting away from us.

Y. M. C. A. Projects

Beginning Sunday, Nov. 11, Young Men's Christian Associations throughout the world will observe their annual day and week of prayer—a custom hitherto fraught with blessing to these organizations. The general topic proposed by the international committee is One Thing Is Needful, and from day to day during the week the various phases of association activity will pass in review and claim special mention in prayer. The world-wide expansion of this movement, the strength and sagacity characterizing its management and the multitude of interests involved make it desirable that Christians generally should give heed to this appeal of the international committee, and we trust the week will be noticed by many churches. Its very institution indicates the determination of those directing the work to keep the old-time spiritual element to the front. This disposition is indicated further by the comprehensiveness of the plan of Bible study for the coming year projected by the Boston Y. M. C. A. and set forth in an attractive pamphlet. It

would seem that any citizen of greater Boston would find in some one of the twelve or more classes some point of agreeable contact with the extensive field of Bible study. The range of the instruction is from the synthetic class conducted by Dr. James M. Gray and the one in New Testament Greek taught by Prof. R. L. Perkins to the personal workers' training class and one in the geography and history of the Old Testament. Several of the classes are open to women. Never before was the religious side of the Boston association's work outlined in better fashion. Meanwhile there is no relaxation of practical endeavors. The international committee, for instance, is appealing strongly for books, illustrated papers and magazines for the several hundred stations of our army in the Philippines, where there is a paucity of good reading matter. Whatever is sent prepaid to the office of the committee, 3 West Twenty-ninth Street, New York city, will be forwarded without further charge to the givers.

The Trumpet Call from China

The churches have reason every way to be proud of their representatives in China. They have done all that brave and consecrated men and women could do and we are consciously richer for their example. Those who gave their lives in martyrdom and those who escaped are alike an honor to their supporters. There has been no whining, no despair and no fear for the future. It is a heroic chapter in the story of the cross, which we shall read more fully by and by with quickened breath and kindling eyes. And their statesmanlike looking to the future is one of the best features of the experience. There is to be no turning back. With government protection or without it, by familiar means, or means yet to be devised, the work is to go on, and those on the field are calling for deliberate preparation as well as earnest prayer and study. Recruits are to be held back, but they are to be ready. Here is Bishop Graves of the Episcopal mission saying: "Out of the present confusion will come peace. When all is settled there will be a chance of better work than we have ever dreamed. Tell young men and women to stand ready to step in and do it." Such words are like a trumpet call to faith and service.

The Training of Sunday School Teachers

On Tuesday evening of last week the Philadelphia Institute of Teacher Training for the Modern Sunday School began its second year with addresses by Dr. Floyd W. Tomkins, Hon. Robert E. Paterson and Dr. George W. Bailey. Each of the three sessions, fall, winter and spring, include ten lecture studies on the Bible and its doctrines and ten on the Sunday school, principles of teaching and the nature and nurture of children. Ten special lectures are also announced for the year by masters in the art of Bible study and teaching. The fee for each course is only one dollar. The institute is open to all Christian workers who purpose to prepare themselves for better service. The faculty is composed of well known and experienced pastors and teachers. We do not see how the increasing demand for a higher standard

and better work in the Sunday school could be more wisely met than by the maintenance of such institutes as this in all our large centers of population.

Do Scholars Ignore the Sabbath

In a somewhat pessimistic article on Sunday observance in New England, written recently for the New York *Christian Advocate* by Rev. D. H. Ela, D. D., he asserted that "it was generally understood that professors, instructors and students (at Harvard), especially in post-graduate studies, are at liberty to carry on their investigations and experiments, using for these purposes apparatus, laboratory and museums on Sunday as on other days." Distrusting somewhat "generally understood" assertions, we asked President Eliot of Harvard to state just how much or how little truth there was in Mr. Ela's assertion. He replies: "The laboratories of Harvard University are closed and locked on Sundays; but if a professor or student is conducting an experiment which requires attention every few hours, he may go into his laboratory on Sundays to do whatever is necessary for the safe continuance of his experiment. Most of the university museums are open to the public on Sunday afternoons from one to five, but they are closed on Sunday morning. The university library is closed on Sunday morning, but open Sunday afternoon for readers only—that is, books cannot be taken out. The statements made by Dr. Ela are misleading." Our university and college officials are not iconoclasts as a rule, and usually mean to be in harmony with the best sentiment of their time.

The Waning Itinerant System

As society settles down, passes out of the simple pioneering epoch into the more stable and complex one, the itinerant system of ministering to Christian flocks ceases to be effective. The most notable example of this of course is seen in the Methodist Church in this country and in its recent radical legislation on this issue forced by the laity. But the same is true among the Quakers in this country and to a less degree in Great Britain, and now comes the news that the Calvinistic Methodists of Wales are agitated by a demand from the laymen and younger ministers for a more stationary ministry. The old itinerant system which did so much for Wales in a former state of society and remoteness from the great tides of life will not work now. The young men entering the ministry chafe under a policy which does not permit them to take root.

Methodist Progress

Bishop Warne of the Methodist Episcopal Church describes in last week's *Christian Advocate* the dedication of the first Protestant church in the Philippine Islands, in Manila, over which Nicholas Zamora, a graduate of the Roman Catholic College in Manila, is pastor. The Filipinos paid for the property themselves, decorated the interior, lined the walls with texts from the Bible instead of the images, and arranged for the service of dedication, calling to their aid Rev. J. B. Rodgers of the Presbyterian Mission and Bishop Warne. The latter is enthusiastic about the out-

look, the courage and good sense of the Filipinos being inspiring. We are glad to report that the apparent decline in membership of the Methodist Church which was worrying the officials a year ago seems to have changed into a very real growth. Reports from the fall conferences indicate that there will be a net gain of 75,000 members during 1900. Moreover, the laymen are responding nobly to the forward movement and twentieth century revival plan which Bishop Thoburn is leading.

A Suggestion from Jamaica

There is a suggestion for our churches in some of the details of the twentieth century scheme recently adopted by the Congregational Union Assembly of Jamaica. The familiar feature of a special fund for local purposes, home mission work and other plans of the churches is adopted, but comes last in the plan. Special missions are to be held in all the churches, with a view of raising the standard of spiritual life and service. Next a complete revision of the list of church members is to be made, and in 1901 a memorial volume is to be printed giving the history of each church, with a roll of members. Might it not be well and timely if many of our churches, in addition to the spiritual effort always in order, and never more so than at the beginning of a new century of work and hope, were to use the occasion to purify their church rolls, to look up absentees and emphasize the high privilege of church membership and the fellowship of disciples? And the gathering and recording of church histories with the names of those who made up the church when the century began is not at all a bad idea.

India After the Famine

A letter brimming over with gratitude and Christian affection has just come to us from Rev. Robert A. Hume, D. D., of Ahmednagar, India, who, with Rev. Messrs. Henry and Edward Fairbank, Dr. Ballantine and Rev. H. G. Bissell have had charge of that portion of the relief fund sent from this country which was distributed in the district occupied by the Marathi mission. Dr. Hume, voicing the feeling of his fellow-laborers—as well as his own—declares that this expression of America's good will has been of service to hundreds of thousands of bitterly distressed people. A large proportion of the money sent was expended in behalf of the farmers to enable them to sow and cultivate their fields, while at the same time and as a collateral feature of relief work, labor, clothing and shelter were given to many sadly needing them. Dr. Hume incloses a printed statement, showing in detail how the more than \$30,000 intrusted to the Marathi mission has been used. It is such a statement as would delight the most exacting business man who has contributed to the relief funds and is a new proof of the ability of our missionaries to handle large sums of money in a thorough and effective manner. Testimonies are subjoined from the United States consulate at Bombay, from the head of the executive committee of the Americo-Indian Relief Fund, and from the collector of Ahmednagar praising the missionaries for the wisdom displayed in carrying on this extensive work,

affecting over 12,000 persons. The system of receipts, vouchers and accounts which Dr. Hume and his associates employed entailed much extra work upon them, but how much better such a method is than the lavish, indiscriminate exercise of charity too common the world over. We are glad in this connection to say that the coming of rain has brought relief to the stricken land; but the great need now is for contributions to aid the missionaries in caring for the multitude of orphans, who have fallen naturally into their hands and for whom no provision can be made except through foreign aid. Their piteous condition certainly carries its own appeal.

Current History

Domestic Politics

It has been a lively week, full of stirring incidents, Governor Roosevelt again meeting with attempts at personal violence, this time in Indiana. His enthusiastic reception in Indianapolis, however, atoned for the insult, and his trip in the state has aided his party's chances much. Mr. Bryan in touring about Michigan met with discourteous treatment at Ann Arbor, where the Michigan University students were determined to disturb him as much as possible, and succeeded.

The campaign in New England has become more exciting as election day draws nigh, the certainty of the result in New England making the campaign rather listless in its earlier stages. Ex-Governor Altgeld has spoken in New Haven under the auspices of the Yale Bryan Club, and Secretary of the Treasury Gage has spoken for the Administration at Bridgeport, Ct. Partisan feeling runs high at Harvard, and both parties are putting forth partisan newspapers edited by students, to which eminent Harvard alumni and professors contribute from issue to issue. Senator Hoar of Massachusetts opened his brief tour with a speech at Concord, his native place, in which he made it clear that, while convinced that the Administration had erred in its Philippine policy, he nevertheless was more inclined to trust it to remedy its blunder than he was to transfer the direction of all policies, domestic and foreign, to the control of Mr. Bryan and the men whom he would be likely to select as advisers.

Betting is all in favor of Mr. McKinley now; correspondents of newspapers traveling in the Interior and West prophesy a McKinley victory, and the Republican party managers are confident and let it be known that they are. Unless there is a great silent vote which is not represented by any of the typical men who are announcing their intentions in advance, the verdict in November seems certain to be a decisive Republican victory.

The ex-Presidents Speak

Efforts to draw from ex-Presidents Harrison and Cleveland opinions on the merits of the leading presidential candidates in this campaign have been made with zealous pertinacity by political managers and journalists ever since the campaign opened. At last they have spoken, Mr. Harrison in an interview and Mr. Cleveland in a letter to a Kentuckian, to whom he wrote that his position today

was what it was in 1896, and for the same reason. He then opposed Mr. Bryan because he believed that he sanctioned schemes "that, however cloaked, mean disaster and confusion and the undermining of the foundation of a safe currency." Mr. Harrison, notwithstanding he dissents from the position of the President and the Republican majority in Congress on the interpretation of the Constitution in its application to Porto Rico, admits that it is a purely legal question, which the Supreme Court must decide and not the President or Congress. On issues where Congress and the President are supreme he is in sympathy with the Administration and is opposed to Mr. Bryan because he thinks his election would throw "governmental and business affairs into confusion" and put in office a man whose policy of state would "add appreciably to the national distress and dishonor." To those who clamor that an appeal to the voter to vote the Republican ticket because it will keep his dinner pail full is a sordid plea, ex-President Harrison says: "The full dinner bucket is not a sordid emblem. It has spiritual significance for the spiritually-minded. It means more comfort for the man and family, more schooling and less work for the children and a margin of saving for sickness and old age."

Preliminary Polls

The enterprise and, as some would say, undue pertinacity and spirit of investigation of the press of the country during the past week has made known to the public to an unprecedented degree the intentions of a class of voters whose opinions on civic matters are not to be despised. For there are few men in the country who have better knowledge of human character and wise policies of state than the teachers in our colleges. Occasionally individuals among them get out of touch with the masses. But usually they and the masses agree in opinion and conviction. Polls made by the Boston press of the faculties of Harvard University, Tufts College and the Massachusetts Institute of Technology show a large plurality of voters for Mr. McKinley. Not a few express their disinclination to vote for either candidate. But very few announce a determination to vote for Mr. Bryan. A poll of eleven of the leading state universities and colleges of the Middle West by the *Chicago Record* reveals that out of 639 professors interviewed 485 expect to vote for Mr. McKinley and 103 for Mr. Bryan. Oberlin votes solidly for the Republican candidate, as do Northwestern University, Lake Forest and Beloit Colleges. Mr. Bryan's chief strength is at the Universities of Wisconsin and Iowa. A more critical analysis of these returns reveals that most of the voters for Mr. Bryan are the younger men of the faculties, many of them whose specialties are aesthetics and the languages and who are not especially qualified to pass judgment on the issues. Of historians, economists, sociologists the vast majority are for Mr. McKinley enthusiastically and not reluctantly, as *The Nation*, which is supposed to be the representative of the colleges *par excellence*, would have us believe. The poll at Harvard included the overseers, of whom twelve are for Mr. McKinley, two for Mr. Bryan and four are

non-committal. Drs. George A. Gordon and Alexander McKenzie are among the McKinleyites, Dr. Gordon saying, "I am a thoroughgoing supporter of the present Administration, a thoroughgoing one." A poll of the college presidents of New England by the *Boston Journal* shows that every one, save Eliot of Harvard, is openly for McKinley, and he is non-committal.

America's Roll of the Great

A year or more ago the University of New York received the offer of a handsome sum of money with which to construct a Hall of Fame, in which, by suitable inscriptions, mural decorations, statuary and the like, could be recorded the names and achievements of great native-born Americans. The university accepted the offer, employed architects of fame, and the building is now approaching completion. When finished it will rightly be one of the chief sights of New York city, and its value as a possession to both city and nation it would be difficult to overestimate. In determining the names to be inscribed on the walls of the building the university officials first sent forth to a large number of institutions and selected individuals, asking them for a vote on the one hundred men, native born and dead ten years, whom they deemed worthy of commemoration. From the replies received from these sources the university officials made up a list of 252 names which to the selected voters and the university officials seemed most worthy, and this list of 252 names, sub-divided into classes of characters, such as statesmen, authors, divines, etc., was sent to one hundred men, who were asked to serve as final judges. They included the presidents of the leading universities of the country, the justices of the Federal and State Supreme Courts and a picked list of authors, editors and publicists. The ballots of ninety-seven of these one hundred judges were received and counted last week and their verdict approved and formally indorsed by the senate of the university. Fifty-one votes were necessary to secure the coveted place, and the following is the roll of honor:

George Washington	97	Nathaniel Hawthorne	72
Abraham Lincoln	96	Robert E. Lee	69
Daniel Webster	96	Peter Cooper	68
Benjamin Franklin	94	Hoace Mann	67
U. S. Grant	92	Henry Ward Beecher	66
John Marshall	91	Eli Whitney	66
Thomas Jefferson	90	James Kent	65
Ralph Waldo Emerson	86	Joseph Story	64
Henry W. Longfellow	84	John Adams	61
Washington Irving	82	William E. Channing	58
Jonathan Edwards	82	James Audubon	57
David G. Farragut	79	Elias Howe	53
Samuel F. B. Morse	79	William Morris Hunt	52
George Clay	74	Gilbert Stuart	52
George Peabody	72	Asa Gray	51

In 1902 the same judges, or their successors in official place, and others chosen because of their peculiar fitness will vote upon those nominated this year who received the votes of ten judges, and on other names which may be sent in in compliance with certain conditions. Thus in due time the panels of the hall will be filled. It having been suggested that a similar temple of fame for great Americans, like Alexander Hamilton or Louis Agassiz, not native born, would be appropriate, the University of New York officials cordially approve of the plan and await a generous donor.

No one can scan the above list without being struck with the fairness of it. It has its peculiar omissions, and if analyzed reveals sectional and professional prejudices to some extent. But not enough to

mar the outcome as a whole. The method and the result commend themselves to the public, and the donor and the University of New York are to be congratulated on having done a very real service to the nation. At a later time we expect to deal more at length with the many interesting aspects of the poll. The two representatives of early Congregational polity, the Trinitarian and Unitarian, have between them contributed Webster, Emerson, Longfellow, Edwards, Morse, Peabody, Hawthorne, Mann, Beecher, Story, Adams, Channing and Gray to this roll of honor.

The Coal Miners' Strike

The convention of delegates from local lodges of the United Mine Workers, held in Scranton, Pa., last week accepted conditionally the operators' proposition of a ten per cent. increase in wages. The conditions imposed are that the operators pledge themselves to pay the increase of wages at least until April 1, 1901, and that they will abolish the sliding scale in the Schuylkill and Lehigh districts. Should this proposition prove unacceptable to the operators, the miners propose that all questions at issue be left to a fair and impartial board of arbitration. It will be noticed that nothing in this declaration refers to the grievance of monthly rather than semi-monthly pay, and the demand for the abolition of company stores, nor is anything said directly about the unfair dockage systems in vogue. The answer of the operators to this decision of the miners will be awaited eagerly. Already the pinching grip of destitution, due to the shutting down of the dominant industry, is beginning to be felt in the anthracite coal mining region.

The Approaching Canadian Elections

In our intense or languid interest, as the case may be, in the outcome of our own great plebiscite, we should not overlook the fact that across the line in Canada a contest is on between the Liberals and Conservatives which is deeply stirring the Canadian electorate. Sir Wilfrid Laurier, the Liberal leader and premier, can point to unexampled prosperity, bettered relations between Canada and the United States, a vast growth in the bond of unity between Canada and the motherland, the satisfactory settlement of the Manitoba school question and a wise treatment of the matter of Federal prohibition as a few details of an administration which has been admirable and statesmanlike on the whole. But growing out of the action of the Canadian government in response to imperial needs in the war with the South African republics there has come an opportunity for criticism of the Administration by the Conservatives which the latter have not been slow to seize. Incidental abuses and blunders are being magnified. The French in the eastern provinces, to some extent at least, have been irritated by the revival of British feeling and the accentuation of British policy as over against Canadian. But the fact that Sir Wilfrid Laurier is a Frenchman, of course, makes this feeling less intense than it would be if the Liberal leader were a Briton, and hence the revolt is less likely to become formidable. Everything points to a Liberal victory and, we think, deservedly.

British Politics and Policies

Complete returns of the poll for members of the House of Commons indicate that in the later elections the Liberals gained, and that the Unionist ministry will return to power with a majority of only about 150, the same as they had when they came in 1892. Ireland has gone strongly Nationalist, Wales shows Liberal gains, but Scotland has proved recreant to Liberalism and it and England, especially in the towns and cities, are strongly in favor of the Imperialism of the hour. Mr. John Morley has been returned, but by a decreased majority. The defeats suffered by the Liberals of the "Little England" party and the success of the Liberal Imperialists have irritated the Radical wing of the Liberal party, and will tend to weaken the unity of action of the opposition.

Lord Salisbury has given no indication yet of his purposes either as to reconstruction of the cabinet or as to Great Britain's course and real purpose in China. Thus far he seems to have been content to keep in the background, to risk nothing by proposing that which Britain's rivals would be only too glad to reject, and to rest content with suggesting modifications of policies suggested by other Powers. He is reported to be much vexed at the publicity which the Department of State at Washington gives to all the correspondence in the case, such new-fangled methods in diplomacy displeasing him, and doing nothing, in his opinion, but aid China to thwart the Powers.

If it should prove true that Lord Cromer is to be called from Egypt to London to enter the new cabinet it would mean much. His personal character and attainments, large executive powers, family attachments and resources, and admirable record as creator of a new Egypt would give him a standing in the cabinet such as few present members of it have.

Cecil Rhodes's speeches during the past week on the settlement of the South African political problem have been fairly conciliatory and tactful, and will help on that amicable reconstruction which all friends of South Africa desire with heart and soul. Sir Alfred Milner, Imperial High Commissioner, is now *en route* for Pretoria to begin the task of conciliation and reconstruction.

The General Situation in China

There are some signs that the emperor and the more progressive nobles are likely to return to Peking soon, leaving the empress dowager at Hsianfu. But pending their return negotiations hang fire, although Li Hung Chang has at last arrived in Peking, and Prince Ching is going about from legation to legation telling, where he can find admittance—he was not admitted at the German legation—how ashamed he is of his countrymen and himself.

The punitive expedition to Paotingfu, in which British, German, French and Italian troops are participating under French leadership, is authorized by Count Waldersee. It has for its nominal aim the dispersion of Boxers and the rescue of foreigners, who are said to be in hiding. But its real aim is punitive, an act of revenge for the massacres perpetrated at Paotingfu, and as such, if thoroughgoing and drastic, it will but add fuel to

the flame of Chinese resentment for barbarities already committed by the Occidental troops. It will lessen, too, the chances of immediate and successful negotiations between China and the Powers. The authorities in Washington are very glad that there are no American troops in the expedition—General Chaffee disapproves of it emphatically—and they deprecate the policy of Waldersee, which seems bound to thwart the efforts of the diplomats.

The uprising in the southern provinces seems to be anti-dynastic rather than anti-foreign, and to raise new problems for the shattered Chinese government to settle. If kept within proper bounds and if really an anti-Manchu uprising, it might aid the Powers greatly in bringing China to terms. Russian troops continue to pour into Manchuria, which is entirely under the control of Russia now, and doubtless will remain so, especially if the understanding between Russia and Japan respecting Korea and Chinese territory opposite Formosa has been perfected, as reports say that it has. Public opinion in Germany, never over-enthusiastic in support of the emperor's over-sea policy of empire, is said to be setting hard against his present course in China, and lively times in the Reichstag lie ahead.

The United States' Reply to France

To the policy in dealing with China suggested by France the United States has replied that it agrees with France: first, that the representatives of the Powers in Peking may from time to time of right suggest additions to the list of guilty officials to be punished; second, that the interdiction and duration of the interdiction of importation of arms into China seem to be proper subjects for discussion by the negotiators; third, that, inasmuch as all the Powers desire equitable indemnities for their respective governments, corporations and private individuals, it would be well in case there should be any protracted divergence of views on this matter to adopt the suggestion of Russia and refer this matter to the newly constituted International Court of Arbitration, sitting at The Hague; fourth, the Government of the United States is unable to make provision for any permanent guard of its legation in Peking without the approval and authorization of Congress; fifth, the President reserves expression of opinion on the matter of dismantling the forts at Taku until more fully informed as to the situation in China; sixth, the President, unless authorized so to do by Congress, has no power to authorize the army to permanently occupy points on the road from Tientsin to Peking, but he thinks it desirable that the Powers shall obtain from the Chinese government the assurance of their right to guard their legations in Peking, and to have the means of unrestricted access to them whenever required.

This is in line with the conservative policy of the Administration from the first, and is chiefly valuable for its revelation of the suggestion of Russia that the International Court in The Hague shall be called upon to perform its first work in connection with this Chinese embroglio. It is an admirable suggestion. It is

semi-officially announced that ex-President Harrison and ex-Senator George Gray of Delaware, now a judge in Washington and one of the men who negotiated the Treaty of Paris with Spain, are to be the first representatives of the United States on this tribunal.

Connecticut has gained 21.7 per cent. since 1890. Has Congregationalism gained proportionally?

Austria and the papacy are at odds over the recent liberal action of the Austrian government in freeing public schools from clerical control, and because of Hungarian legislation favoring civil marriages.

The death of the Marquis of Bute removes one of the wealthiest of the Scotch peers, more celebrated of late, however, for devout adherence to the Roman Catholic Church and the variety of ways in which that devotion took form.

United States Commissioner of Labor, Hon. Carroll D. Wright, has just issued a bulletin on the matter of wages in the United States during the last decade, which shows that the wages being paid now are as 103.43 to the norm of 100 paid in 1891, and the ratio of 97.88 paid in 1895.

Latest reports from the Philippines indicate that the Taft Commission has been forced to summarily deal with the native judiciary in Manila, so venal have the judges become. Governor-general Wood in Cuba, on the other hand, has so much confidence in the Cuban that he proposes to trust more to jury trials in the future than he has in the past. Both General Davis and Governor Allen report a far better condition of affairs in Porto Rico than some of the sensational reports in yellow journals would have us believe exists.

Negroes throughout the country have raised \$1,500 with which to carry a test case before the United States Supreme Court which will enable them to ascertain the validity or non-validity of the recent state legislation of the South disenfranchising the Negro. They need considerably more money than this sum to carry the case through, and Mr. Richard P. Halliwell, 252 Summer Street, Boston, will receive, receipt and account for any offerings that friends of the Negro, intent upon seeing him protected by law, may care to send to add to the fund for legal expenses involved. The country awaits eagerly the decision of the Supreme Court on this matter, and every lover of justice must wish that the Negro as he comes before the court shall have the best of counsel.

The Congregationalist and Its Christian World Numbers

The Congregationalist appreciates the many kind words which have been spoken and written regarding the institution of its Christian World numbers. The October issue, published a fortnight ago, has brought us an unexpectedly large number of commendations from men of high standing in and out of the denomination and from all sections of the country. It is recognized not alone as a distinctively forward step in religious jour-

nalism, but as a desirable concrete expression of the spirit of Christian unity which is abroad in the world to-day and to the further cultivation of which subsequent Christian World numbers are expected to contribute. Our friends speak with special appreciation of such distinctive features as the illustrated article on the Passion Play, the denominational outlook by representative men, and the summary of recent pulpit utterances. We are grateful for such encouragement, and hope to make the forthcoming numbers of the Christian World still more deserving of this chorus of praise.

That this expansion of the paper means no abandonment of our distinctively denominational province, but rather an effort to make the paper still more valuable to our Congregational constituency, and that the use of the supplementary title, *The Christian World*, does not diminish in the least the significance of our old-time title will be evident to all who scan our columns closely. For instance, we printed last week no less than twenty columns of purely Congregational church news—nearly a quarter of the entire reading matter in that issue. This week, too, we have a generous supply of similar material, and our new system of editing the Church News department aims to eliminate trivial and routine matters and to reveal those events and tendencies in the life of the local church which contain real information and suggestiveness for all our readers. Moreover, such an article in this issue as Dr. Henry Fairbanks's on *The Reorganization of Our Home Societies*, as well as the ample report of the American Board meeting at St. Louis, are added proof that *The Congregationalist* intends hereafter, as heretofore, to deal vigorously and promptly with the peculiar problems, policies and institutions of the denomination, and to be more than ever before its representative national organ.

A Look Backward and Forward

Two supreme moments occurred during the meeting of the American Board in St. Louis last week. One of them was when Mr. P. C. Jones of Honolulu presented to the Board the check for \$9,000, a gift to the Twentieth Century Fund from missionaries sent to the Hawaiian Islands and from their descendants. It was a token from a land that eighty years ago was far distant and almost unknown, inhabited by naked worshipers of idols but now civilized and Christianized, a territory of the United States. The thoughts of many at that moment turned back through years of alternate hope and disappointment to the time when the little church was organized at Park Street, Boston, as it was about to be transplanted into that alien soil, when few thought it would become a prominent influence in the life of our nation and of the world.

The other supreme moment was when Dr. Ingram presented the letter received by the missionaries from United States Minister Conger just as they were leaving Peking. It is printed elsewhere in this paper. In it Mr. Conger expresses his opinion that the deliverance of the legations was due to the assistance of the missionaries and the native Christians. Its impression was to re-enforce the conviction of those present that the future of

China depends more on the missionaries than on any other agency. It is a sufficient answer to those who would advise them to abandon that country that they have made possible the continued peaceful presence in it of other classes of foreigners. Missionaries and native Christians in China are to be its chief reliance in its hope of taking a place among progressive nations.

No thought of abandoning China has any place in the minds of members of the Board. It has an investment of men and women who have been in training for many years, who know the language, the land and the people. It has a literature, prepared with great labor and cost. It has two of its seven missions still intact. In all of them it holds valuable property, which can be restored to working order as soon as peace is secured. It has a surviving constituency of native converts and their families, whose constancy has not only commanded the admiration of Christians, but must awaken the interest of their heathen neighbors.

It is probable that the future of China never appeared so hopeful to those who know it thoroughly as it appears today. It so appears to the missionaries who have escaped with memories of bloodshed and marks of suffering. Their addresses were restrained in their condemnation of the intrigues of the government and the lawlessness of the Boxers, but most generous in their sympathy for Chinese Christians and for the people in whose possibilities they have great faith. Their feeling will spread through our churches at home. New volunteers will come forward to take the places of those who have fallen. Special gifts, of which the first \$1,000 promised from Honolulu is the harbinger, will flow in to raise anew the destroyed buildings of colleges and churches. The new impulse aroused will quicken zeal for and in every mission field throughout the world. And the time will come when Christians will look back on the disasters of the year 1900 in China as the starting point of a new life whose fruits will be seen in every land.

Chinese Hatred Not Universal

It must not be taken for granted that this public opinion of China is unanimously against the missionaries. There are friendly and hostile communities, as the letters from the field have long shown, and in any particular community where the missionaries are personally known there are friends and enemies, in varying proportion, just as the minister has friends and enemies in a New England village.

It is easy, but misleading, to think of the Chinese people as a unit, with a dead uniformity of opinions, prejudices and behavior. With some Americans, we imagine, since the recent troubles the words Boxer and Chinaman have become nearly synonymous, when, as a matter of fact, the Boxers and imperial soldiers by whom the attacks upon foreign and Christian settlements have been carried on, even adding the mobs that have wrought destruction in their company, are probably a very small fraction of the population. The dialect of north China is unintelligible in south China, the people live on different food and have different inter-

ests. Amid the apparent uniformity of the countless villages is a variety as real as that among the villages of New England. It is the superficial look that sees monotony, the studious eye comes to recognize that human nature in China is the same human nature which exists everywhere else in the world.

That dislike of the foreigner exists in China is true, but it is of varying intensity, and it has constantly yielded to personal acquaintance with particular foreigners and groups of foreigners. The work of the medical missionary has done wonders in disarming prejudice and making friends, and the lives of missionaries have been effective witnesses in wide regions. Every missionary station has its circle of friends—wider or narrower—who in their turn speak well of the new teaching and those who introduce it. In the matter of prejudice against foreigners, indeed, the Chinese are merely in a stage of moral evolution, which many in Europe and America have not yet outgrown.

It would be easy to gather testimony to this diversity of opinion in regard to missionaries and the religion which they teach. The mere fact that there were before the recent outbreaks tens of thousands of Chinese Christians, without reckoning the much larger number of Roman Catholic converts, goes to show that Chinese hatred of the foreigner is by no means universal. The experience of every missionary who has been long in China goes to prove that simple, natural courtesy and kindness are common, if not so common as prejudice and hate. And the terrible experiences of the past months have shown that help has been given, often at the risk of life, both by converts and by friends.

One of the missionaries, for example, writes that in her flight toward the coast she overheard her muleteer telling the people in a hostile village what good people the Christians were and how much they had suffered; and that escape was possible at all to her and her companions was due to the thoughtfulness and devotion of Chinese friends and neighbors, one of whom kept the door against the mob at risk of his own life until night came and they escaped under cover of the darkness. The dislike and contempt of China for the foreigner is deep and bitter enough, but it is largely founded on sheer ignorance. It is not unconquerable, and in the regions where the missionaries have had time to become well known to the people is by no means universal.

True Witness-Bearing for Christ

A witness is one who, having knowledge of anything, gives his testimony about it. That which renders him a witness is the fact of his actual knowledge. He is called upon to tell what he knows, not what he thinks or suspects. In a court he makes oath to this fact of knowledge, and swears to tell "the truth, the whole truth and nothing but the truth." In regard to Christ witness-bearing is similar. It is testifying to what we know of him. It is the statement of what his love actually has meant to us, what his care has done for us, what his example has aided us to be and to do.

Naturally such testimony is different in

the cases of different persons. It is based upon a wide variety of experiences. To one Christ's presence, by his Spirit, has been primarily an aid in overcoming temptation. To another it has been a comfort in distress. To others it has been an enlightenment of the moral and spiritual judgment, or an impulse to this or that form of Christian service, or a less definite, yet not less real, inspiration towards holier thought and life. Each of us must bear witness to what Christ has been to him.

Yet all these and all other experiences of Christ's presence and help have a common factor. They all mean, and are based upon, some real union of spirit and purpose between him and ourselves. They all involve some actual, unmistakable knowledge of him and intercourse with him, not merely as a possibility but also as a realized experience. This is what gives sincerity and credibility to our witness-bearing. It is the same assurance as that of the man to whom Jesus had given sight: "Whether he be a sinner or no, I know not: one thing I know, that whereas I was blind, now I see."

It is this substantial basis of fact behind our testimony which secures its acceptance. This is the reason why the philosophizing of the cultured sometimes, no matter how logical, reasonable or eloquent, fails to have the persuasive power of the simple testimony of some comparatively uneducated person. Confining himself to what he knows about Jesus and to what Jesus has done for him, he touches the hearts and convinces the judgments of others by the very fact that he appeals directly to that human nature which is common to us all.

Witness-bearing may be by speech or by action, or by both. But it always must be based upon personal knowledge in order to be of use.

In Brief

Remembrance of God's mercy ought to make a cheerful day.

Patience is well enough, but what Christ wants is cheerful patience.

The test of the home and the test of the street—by these your Christian life is known.

Representatives of a good proportion of the 107 Congregational churches in metropolitan Boston met at Pilgrim Hall last Monday and voted to invite the Home Missionary Society to hold its Diamond Jubilee in Boston, beginning May 14, 1901.

The Protestant Armenians of this country are planning to raise a fund with which to erect a monument in Lexington, Mass., over the grave of the benefactor of their race, Cyrus Hamlin, D. D., missionary and statesman. It will be a most appropriate act, full of deep significance.

The tale is told of a man in Portland, Me., who went to church recently, the same being a rare act with him, and heard a sermon in which Sodom and Gomorrah were mentioned. After the sermon he confessed that previously he had always supposed that Sodom and Gomorrah were husband and wife.

The article in this issue by Rev. Daniel Evans on the Pennsylvania coal mine strike will carry more weight when the reader knows that Mr. Evans speaks not merely from profound convictions on the general subject, but

from a personal knowledge of the life of the miner. He began work in the mines before he was ten years old and remained in that occupation until he was eighteen. Few of our ministers are more qualified to speak helpfully on the problem of labor and capital.

"If any of you, out of mistaken kindness, should urge delay, I beg you in truer kindness not to attempt to involve me in a steadily growing mistake and so turn my twilight into darkness." So wrote Dr. Munger in his letter resigning the pastorate of the United Church, New Haven. Besides the characteristically felicitous wording of the sentence, it voices a feeling which any one will understand whose friends have tried to dissuade him from carrying out a great determination conscientiously made.

While busy with his extensive correspondence and much work for the press, Mr. Sheldon finds strength for many outside engagements. His Boston office is in Tremont Temple, but he is flitting to and fro throughout the Eastern states, naturally giving most of his time to New England. Last Sunday he preached in Rochester, N. Y., and this week the addresses state C. E. conventions in New York and Massachusetts and for the next few days he will fill appointments with several Bay State Endeavor unions.

Rev. Dr. N. D. Hillis of Plymouth Church, Brooklyn, preached a scathing sermon last Sunday on the condition of New York city and Brooklyn as the result of Tammany rampant. He cited Franklin Matthews's article in the last *Harper's Weekly*, describing what Tammany costs New York in flesh and blood, as the corroborating and cumulative evidence on which his philippic was based. The sermon had the old ring of defiance of evil and warning of society which Beecher struck so often in the days when Plymouth was the leading pulpit of the country.

"First submit, then negotiate," is the word which the Roman Catholic priesthood always has for its discontented followers. There has been a quarrel in a Catholic church in North Brookfield, Mass., recently over the nationality of the priest in charge. "The first thing for the St. Anne's members to do," said the presiding priest at a public meeting called to consider the situation, "is to make an absolute surrender to the bishop and still cling to their religion, and then make a fight for a priest of their own tongue." But the word "fight" sounds strangely as in immediate succession to "absolute surrender."

It was not all strain and stress for Dr. and Mrs. Francis E. Clark during their recent trip around the world. Their fears of the Boxer uprising and their anxiety for the missionaries were occasionally relieved by an amusing episode of a personal nature. One day an interpreter was translating Mrs. Clark's remark to the effect that she and the Doctor were two carrier pigeons flitting over the globe and lighting here and there. The grave interpreter, without moving a muscle, declared to the natives attending upon his words that the two Americans were an old cock and an old hen flying about the world and lighting here and there!

Ian MacLaren has been revisiting Drumtochty, which he has given world-wide fame as the scene of the Bonnie Brier Bush stories, and when he preached there a few Sundays ago the people flocked to hear him from all the countryside. Twenty-five years have passed since Dr. Watson went there fresh from the theological college. We wonder whether Lachlan Campbell and Drumshough were among the hearers of this recent sermon and did they discuss it as of yore in the churchyard during the nooning? We hope that the orthodoxy of this latest discourse was accept-

able to that inveterate sermon-taster, Elspeth Macfadyen.

An editor of the *Chicago Journal*, who has been making a study of church life in that city for more than a year and giving his impressions week by week in the columns of the paper, sums it all up in a recent issue. He no longer expects to see church unity nor does he long for it, finding in the variety and flexibility of the church greater proof of its divine mission than if it were one in polity and creed. The greatest weakness of nine-tenths of the preachers, he thinks, is their lack of adequate preparation for their pulpit work, but he admits that this is due to the multiplication of and undue activity of church machinery, which make it impossible for a clergyman to think and write such sermons as he should prepare.

Rev. Manuel Ruiz is one of the Cuban Catholic priests who came to Harvard with the Cuban teachers, and instead of returning to Cuba he went on to Washington to study in the Catholic University. The gentleman has been angered by the proposition of the American Bible Society to present copies of the Protestant Bible to all the teachers who visited the United States, and in a letter to the *Pilot* he indulges in a diatribe, of which the last sentence but one is the following: "But if you persist in insulting our faith by foisting a spurious Bible on our teachers, as your likes put robbers in our Cuban post offices, we shall honor the Almighty by burning them, as your King James version ancestors burned witches up your way." The brother's facts are as far out of plumb as his temper. No witches were burned.

All who have knowledge of the facts in the rise to place of the youthful senator from Indiana, Mr. Beveridge, or who have read his speeches in and out of the Senate in this campaign, or who have read his admirable recent series of articles in the *Saturday Evening Post*, must have come to the conclusion that a forceful and winsome new figure has emerged in our political life, with lofty ideals and rare gifts of expressing the same, which facts will make him known sooner or later to a degree not often attained by the average United States senator. His last contribution to the *Saturday Evening Post*, in which he discusses the art of public speaking, reveals unusual intimacy with and appreciation of the Bible, and a reverence for the personality of Jesus which, shown in one so high in political life, will do much good by way of example and inspiration.

In their readiness to resume work in perilous districts in China the women are not a whit behind the men. Here is what a missionary teacher, who barely escaped with her life from her post in the interior to safety on the coast, writes in a private letter of the place where the roof was burned over her head and her life was in danger from the mob and the soldiers and the peril of midnight flight near hostile villages. "That night, as we were fleeing from Wei Hsien, as I looked back and saw the flames rising behind me I thought, these flames will kindle a wonderful work for God in this place and then how glad and happy we shall be. I am more than ever anxious to go back and begin work again, and Wei Hsien and the people there are dearer to me than ever before." With this indomitable faith and courage the future of mission work in China is secure.

The Massachusetts Prison Association has issued its annual appeal for the use of at least one Sunday service for the consideration of the crime question, suggesting the fourth Sunday in October, if it is not otherwise specially engaged. The facts given in the association's pamphlet are of great value, and the articles by the leading penologists in the country enforce the claim upon the churches of the great number of persons who are found in the class

designated as "criminals." There is no doubt that there are wiser methods than those now in use for dealing with this class, and their adoption and application wait for the development of a more intelligent public sentiment. This the churches can aid in forming. The forty-eight-page pamphlet issued by the association is full of information and helpful suggestions. It can be had without cost from Warren F. Spalding, secretary, 56 Pemberton Square, Boston.

From a New England country pastorate to the general secretaryship of the Christian Endeavor Union of India, Burma and Ceylon is an unusual transition for a man in mature life. But Rev. F. S. Hatch of Monson, who has just heeded the call of 500 societies on the other side of the globe, will carry to this important service the same energy, wisdom and devotion which have characterized his presidency of the Massachusetts Union the past two years and his fruitful pastorate of thirteen years in Monson. The only position corresponding to this in Endeavor circles is that occupied by Mr. Kilbon in South Africa, but Mr. Hatch's field of activity will be more extensive and call for much journeying and careful oversight. He goes with the approval of American Board officials and will seek to co-operate heartily with all the missionaries on the ground. He will start for India in the late winter.

Pencilings

BY A PERIPATETIC

The valedictory of a man who has preached as long as Edward Everett Hale has of necessity is interesting. A ministry as active and versatile as his must have given data for generalizations on the *raison d'être* of preaching and church maintenance which will be worth considering. So I said to myself as I went to his church Sunday before last to hear his last sermon as sole pastor of the South Congregational Church, the council for the ordination of his assistant, Prof. Edward Cummings, until recently of Harvard University, assembling in the evening. I was not wholly disappointed. While he dwelt with emphasis upon the duty of the church in the matter of education, charity and hospitality, it was plain to see that he felt that more and more the state as it becomes Christian in spirit will complete the task, already so generously assumed, of relieving the church of any special functions in the line of education or philanthropy. That the church still has much to learn in the matter of hospitality from the Salvation Army or the Mormons he affirms, but, above all and under all, he insists upon putting the church's care for worship. Without this "Nearer, my God, to thee" spirit, he says that the school becomes one more factory of shoe lasts, the lyceum, the social party, the asylum and the hospital, four other bits of machinery without spirit and soul. "That is to say," he declared, "churches are established simply for religion."

This was not precisely the note I had expected to hear in view of Dr. Hale's record or the record of South Church, and it was the more surprising inasmuch as Mr. Cummings, who sat in the pulpit and heard the sermon, comes to the church distinctly as a sociologist and organizer of altruistic machinery. But I was glad to hear it all the same, and it probably was a note that needed to be struck.

Evidently Dr. Hale as he grows older is growing conservative, like not a few other Unitarians who are not as old as he is. When it came to the Lord's Supper I should say that about three-fifths of the congregation left the church, although the invitation was given in the broadest terms, and it was made easy to remain even though one did not partake of the elements. Water instead of wine

was served, and Dr. Hale in distributing it to the deacons cited Christ's giving the water to the woman at the well as authority for the rite rather than anything said the night before he was betrayed.

The ordination of Professor Cummings in the evening was notable chiefly for the sermon by Rev. Dr. S. M. Crothers of Cambridge and the charge to the new pastor by Rev. Dr. Charles G. Ames. A council meeting earlier in the evening passed upon the action of the church and upon Mr. Cummings's fitness. But the implications of Mr. Ames's charge and Mr. Cummings's own statements to the Unitarian Club later in the week make it necessary to believe that the examination had not the slightest reference to religion, either philosophically or experimentally considered. Which, of course, is liberty raised to the *nth* power and fellowship on a go-as-you-please basis.

Mr. Crothers's sermon was one of those signs of reaction in the Unitarian denomination which are very significant today. It had in it far more emphasis on the value of institutions, the truth of symbolism, the inevitability and naturalness of what has gone before in Christian history than would have been heard in a sermon on a similar occasion in the same church twenty, yes, even ten years ago. As a hortatory, admonitory sermon it was a success, but in definition of the truth to be taught and the work to be done by the church of the future it was not strong.

I don't know how much or how little of anthropomorphism Dr. Hale retains in his speculative theology, but in his working theology he seems to have some left, for in his morning sermon he referred to Satan and his children as foiling "the living children of the living God." He is not the only clergyman, I fancy, who instinctively turns to the terminology of personality when dealing with persons, however skeptical as he sits in his study he may be about personality viewed from the standpoint of philosophy, the books on his shelves and the portraits on his walls then being the only reminders—and they for the moment dumb—of the existence of persons.

Inauguration of President Perry at Marietta

Tuesday, Oct. 9, was a joyful day for Marietta College. On that day Professor Perry, who had reluctantly left Hartford Theological Seminary, was inducted into office amid the rejoicing of students, faculty and townspeople alike. There were visitors from abroad, representing Oberlin, Hartford and several other institutions of learning. All had good words for the college and its new president. Dr. Hartranft of Hartford could hardly say enough in praise of President Perry, who has been to him as a son, and whose removal from Hartford he keenly feels. At the banquet in Andrews Hall the speeches were all in one direction.

The youthful president enters upon his work with a college free from debt and provided with a working endowment, with a history as satisfying as it is cheering and with a future of well-nigh unlimited growth. The subject of the inaugural was the small college, the place it has made for itself in our history, its present work and its place in the future. The president believes that the country will not soon outgrow its need. One can but contrast the present hopefulness of the friends of Marietta with their *quasi* despondency three years ago, or prior to the offer which Dr. Pearsons made the trustees, and which, in spite of the labor and sacrifices involved, they hastened to accept and to meet the conditions upon which the security of the gift depended. Now that their work has been done and a president secured they rejoice and take courage.

FRANKLIN.

The Strike of the Miners of Pennsylvania

By Rev. Daniel Evans, Cambridge

There is much idealism in this great strike. Personal experience or sympathetic insight qualifies one to find it. It is not denied that there are some features that are not ideal. One regrets the loss of wages, the paralysis of business and the riotous conduct of some miners. These, however, are not the essential characteristics of the strike. The nobler features, which justify the use of the term idealism, are these: the widespread public sympathy expressed, the growing sense of the solidarity of all labor interests, the substantial aid rendered by other working men, the growing unification of the diverse nationalities in the coal district, the preference of hunger to the abandonment of a just cause, the sublime heroism of mothers, wives and sisters of the miners, who can go hungry and hide the marks of their suffering, and fathers, husbands and brothers who, having endured great wrongs, now make a bold stand for their manhood.

This strike is a revolt against oppression. A good parallel to it is the famous strike of the Hebrew farmers and brick-makers in Egypt, when Pharaoh, the operator of these industries, sorely oppressed them, and upon his refusal of the demands of Moses and Aaron, the walking delegates of that day, they all went out on a strike. (It is wonderful how modern the old Bible is.)

A brief recital of the miners' grievances will make clear the necessity and the justice of the strike. They demand their pay twice a month—the law of the states favors them in this, their necessities demand it, and the development of the economic habit requires it. They want the company store abolished that they may have the right to trade where they can buy at the lowest prices.

They demand that a representative of the miners stand alongside of the docking boss, who is the representative of the company, and both agree as to a fair amount of dockage for the state in the car. They no longer want to be at the caprice of a man who retains his place by meeting the high expectation of the operators in the matter of dockage. They ask for the right to buy their powder at local stores or from the company at the same price. A keg of powder sells at retail for \$1.50, at wholesale for ninety cents, but the company forces the miners to buy from it and charges them \$2.75.

They also ask for a general rise in wages. They want the poorest paid labor to receive twenty per cent. more, and the other ten per cent. more. They desire to share in the general prosperity of the country. They are still paid at the hard time rate. They want a wage on which they can exist. It is not a question of a living, but of an existing wage.

The deeper reason for this strike is a desire to share in the blessings of civilization. The miners who came to this country at the close of the Civil War found plenty of work and received a fair wage. By hard work and strict economy they built their little homes and cherished great hopes for their children. There has been a gradual decrease in wages,

and it has been a hard struggle to retain their homes. In hundreds of instances they have lost them. Their old hopes for their children still haunt their children, now the parents of a new generation, but their wages are now so small that they all face a future of despair.

The Slavic population came some years later from worse conditions and lived here on black bread, strong meat and poor whisky, and housed their families in barns. They are now beginning to realize that they have been sorely oppressed and that the operators have taken advantage of their ignorance. They have more wants now than when they came. What once satisfied the Hungarians or the Poles no longer suffices. They are finding their souls. Their new wants are making them new men. Wants have always been the dynamics of progress; they are the hope of humanity and the despair. This part of the population faces a future of hope. The deeper causes then of this strike are these two great and opposite emotions of the soul—despair and hope.

Until the one class of miners have more hope for themselves and their children, and the other more goods to meet their growing wants, and both classes are assured the possibility of human living, strikes will recur with all their disasters and all their idealism. Is there any possible remedy? I suggest two—the one governmental and the other ethical.

The immediate need is compulsory arbitration. There are three parties concerned in this strike and in all similar strikes—the working people, the employers and the public. The rights of the third party are generally ignored, though its sympathy is invoked by the one class and its governmental representation in the form of troops is petitioned for by the other. It is only reasonable and right that a power which is called in to protect property should also be called in to prevent the condition that imperils the property. There should be a tribunal, say, of three men to represent the working men, three to represent the employers and three to represent the public, and their decisions should have the weight that a decision of the Supreme Court carries.

The other remedy is the moral. It is the socialization of our morality. The defect in our present morality is that it belongs to an individualistic age, whereas we live in a collectivistic era. We are in a web of relations. Every thread crosses and recrosses the other threads. A strike in Pennsylvania affects the families in my parish. An injustice done to a man in France is a blow to men everywhere. A slaughter of men, women and children in far-away China affects us all. This is the new era, but our morality is individualistic. Its chief concern is with an abstract individual out of social relations. The new ethics is thoroughly social, for it is a science of men in organic relations. The new morality must be the application of the new ethics. There are three parties that must learn this new science and practice its principles.

The miners need to learn it. They must see that their destiny is involved in that of the employers and the public. They must not, therefore, destroy property, nor intimidate their fellows, nor give way to anarchy. But the non-striker needs this new morality more than his striking fellow-miners. It is his right to work but it is his duty to strike, and a duty is always diviner than a right. The right to work insisted on and carried out in great crises affects disastrously the conditions of thousands of others. The welfare of a whole class is greater than the right of a few. The manhood of all is more important than the bread of some.

The coal operators need this new morality. Never before were the destinies of so many in the hands of a few men, other than kings and nobles. Individualistic morality is not great enough to control men who have such vast power. They must acquire the new morality which teaches that men are of more worth than money, that communities are of more value than cash, and that the public is of greater concern than profit. I would go farther and say there is not a man living who is good enough to have such vast power. Absolute power is too great a gift or responsibility for even the best of men. This is the reason that the movement of the nations is toward democracy in government, and, I believe, ultimately, to democracy in industry.

And the churches must learn and teach this new morality. I love the church, and nothing pains me more than the criticism men make upon it, except it be the criticism I myself make at times, and this is now my lot. What I write does not obtain generally by any means, but if it existed only in one church, it would be in one church too many. Sad to relate, many coal operators are in the churches of Pennsylvania and New York and occupy the chief seats in the synagogues, hold prominent places in missionary societies and charity organizations. There are mines in Pennsylvania where these wrongs are perpetuated that are named after men prominent in the churches. In their private life, I dare say, they are honorable and kindly men, but in their industrial life they are cruelly oppressive, whether they know it or not. It is a sad comment on our morality at the close of this century that one must make this distinction between the private and the public life of men. In the sight of the Master of us all there is no such distinction, and in the light of his teaching in the picture of judgment in the twenty-fifth chapter of the gospel according to Matthew, we must say that there shall no longer be any distinction in our sight.

John Alexander Dowie, well-known to Chicagoans as a leader of a religious sect and a man who has grown rich in the calling, has recently gone to London and set up his headquarters. A thorough *exposé* of his methods and beliefs in the *British Weekly* preceded him, hence when he held his first meeting he met with a not over-friendly reception from the Londoners.

Backward Looks Over an Eventful Life

VI. Austin Henry Layard, the Egyptologist

BY THE LATE REV. CYRUS HAMLIN, D. D.

I became acquainted with Austin Henry Layard in 1842, when he was all unknown to fame. He was then an unpaid *attaché* of the English embassy at the Sublime Porte. He had the entire confidence of Sir Stratford Canning, whose policy ruled the East for the coming decade and a half. Layard was in the habit of emphasizing his disbelief in a supernatural revelation.

When Dr. Keith (On the Prophecies) had come up from Palestine, he was invited to dine at Canning's table—as was every Englishman or Scotchman of distinction who visited the Turkish capital. Dr. Keith was not slow to mention any new proofs of fulfilled prophecy that he had noticed in various places he had visited. Layard had visited every place mentioned, it seemed; and he stiffly denied every fulfillment referred to, until Lady Canning evidently became annoyed that so young a man should treat such a venerable man so brusquely.

Dr. Keith was not apparently annoyed, but waited. At length he said:

"Mr. Layard, were you ever in old Sharon?"

"Don't mention that name, Dr. Keith! I spent there the most wretched night of all my travels! Not a wink of sleep—from the everlasting bleating and lowing of flocks of sheep and cattle!"

Dr. Keith, lifting his finger emphatically to Mr. Layard, said:

"And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in" [Isa. 65: 10].

The whole table looked at Mr. Layard, who made no reply. About 1844 Mr. Layard came to me to see if I could furnish him with the right kind of a "valet" for a tour into European Turkey. He wanted an intelligent young man, of good address, but not of the races or religions of the tribes he was to visit—that is, Bulgarian, Servian, Bosnian or Moslem. I thought I had just the man for him—a student who was wishing to get some employment, and who seemed to belong to no special race or religion. He appeared to give entire satisfaction.

At a much later date I learned that this most responsible task was then confided to Layard—to detect the secret machinations and designs of Russia on European Turkey. He performed this task with such ability that Sir Stratford never allowed him to be long idle.

It was not long after his researches in European Turkey that he came to me with the singular request that I would find him a boarding place in some common Turkish family; if immigrants from Mesopotamia, all the better. I did not then know his object, which was to get hold of the *patois* of those regions.

No Turkish family would take him as a boarder, but the Armenian priest was just the man he needed. He appeared to the inhabitants of the village to be a collector of gold coins of the times previous to the reign of Selim III. (1790). As he paid a fair price, he had visitors in abundance, and among them a great number of the Mesopotamian immigrants.

In studying these coins he was able to correct some errors that had obtained currency in Turkish history, but his chief object was most happily attained by his forming the acquaintance of so many from the very banks of the Tigris and the Euphrates where he was to make his great discoveries.

At length Sir Stratford Canning, who from the first believed in Layard, made him the definite offer of £200 salary, £120 for digging explorations. With this small encouragement Layard departed for Nineveh, resolved to do what the Frenchman Botta and his government, with tenfold revenue, had not done, i. e., penetrate and explore certain mounds of ancient Nineveh.

Everybody who knew the simple fact that Layard had gone to digging into old mounds pitied him and predicted that he would dig his own grave there. But in less than a year the news was given to the world that Layard had made discoveries in the great mound of Kouyunjouk that the French could never hope to equal, and that the directors of the British Museum had pledged the funds for transporting the winged bulls and the black obelisk of Shalman and many cuneiform inscriptions on marble tablets to England.

Some months later Layard appeared again at Constantinople, apparently a worn-out man. He was on his way to England to recuperate and to make arrangements, if possible, for further researches.

Mr. Layard sent me word that, if I would appoint a day and hour, he would come and give me some account of his Nineveh work and show me some drawings and *impressions* in soft moistened paper "squeezes" that would interest me.

Rev. Henry A. Homes, then missionary at Constantinople—who afterwards became the accomplished state librarian at Albany—united with me in inviting him to breakfast in one of the most beautiful embowered niches on the banks of the Bosphorus.

He came with a load of drawings and impressed copies, enough for an "hawal." He entertained us for an hour at our breakfast and an hour after with accounts of the people—the various tribes—especially the Yezidees, whose cause he espoused with a true missionary zeal.

He confessed at the beginning that his discoveries touched Old Testament history at many points, and he believed it to be the correctest history ever written. He had now no doubt of the divine origin of that Book.

He had determined to dig into the great mound of Kouyunjouk as probably containing the remnants of ancient Nineveh, and in this he was wonderfully successful. He was himself amazed at his discoveries. At the disclosure of the winged bulls that guarded the entrance to the palace of Sardanapalus, or Nebuchadnezzar, the natives, Yezidees, Moslems and Chaldeans, were thrown into ecstasies of terror or delight, the Yezidees declaring that "the devil was to pay!"

His proposal to transport these to the British Museum was at once accepted. The way in which he proposed to do it won their confidence and admiration. He had exhumed some splendid bas-reliefs portraying every means used by the Assyrian monarchs, Nebuchadnezzar or Sargon, for transporting those enormous blocks, which, as cut from the quarry, had more than 500 cubic feet of solid marble.

Layard decided to remove them to the Tigris in precisely the same way, and not to call for a machine or an engineer from England. Sir Stratford Canning enforced his arguments with all his influence, and the British Museum, amid many sneers from engineers of a certain cast, adopted it. The winged bulls and the wonderful obelisk, and more than one thousand tablets covered with cuneiform inscriptions, were safely floated down the Tigris to Bassorah and then shipped to London.

Mr. Layard very warmly confessed that the two men who made his labors such a quick success were Rawlinson and Hormuzd Rassam. The former, as he believed, had discovered the key to the cuneiform alphabet, which made his hundreds of cuneiform inscriptions sent to the British Museum full of Assyrian history. He became himself, in after years, a skilled interpreter of his tablets, on the Rawlinson system.

Hormuzd Rassam was a Syrian, whose native language was the Arabic. He had become skilled in almost every dialect of the Orient. He was a man of dauntless courage and infinite good humor, and was equally admired and trusted by Yezidees, Persians, Nestorians and the mountain tribes. He composed their strifes and led them at his will. He was Layard's "grand vizier."

The way in which Nebuchadnezzar did his gigantic work was simple and effective. He mounted the winged bulls on a timber platform, made a solid road of stone slabs and interposed cylinders, or rollers, between the platform and the road. Four hawsers attached to this car, a hundred men to each hawser and large levers behind were the means which Nebuchadnezzar used, and Austin Henry Layard used the same means with singular economy and success.

At our interesting interview with Mr. Layard he was on his way to England to arrange with the British Museum for further explorations and removals to England. The world knows his remarkable success, which gave him the sobriquet of "Nineveh Layard."

After transporting to England the fruits of his labors in winged bulls, obelisks and hundreds (authority says definitely a thousand) of tablets with cuneiform inscriptions, he became a member of Parliament. Keeping always a sharp eye on Russia, he declared, in his place in Parliament, that Nicholas hastened the commencement of the Crimean war in order to efface the American missions, and our minister, Hon. George P. Marsh, expressed his conviction that Layard was right.

Unifying the Work of Our Home Societies

BY REV. HENRY FAIRBANKS, PH. D., ST. JOHNSBURY, VT.

The Congregationalist recently mentioned my interest in this subject, and I take opportunity to discuss it.

Our Congregational system does not, like those of the more highly organized churches, provide ecclesiastical machinery for carrying on our benevolent work, and therefore, voluntary societies of individuals have been formed, to which this has been committed and contributions given. The American Board, having much the most difficult field, has secured in its corporate membership a body of two or three hundred chosen men, generally representative of the churches, who have felt a constant, prayerful interest in and responsibility for the work with which they were charged, so that they were ready to go half across the continent to attend the annual meeting, and carried to it intelligent preparation for its business. Accordingly the foreign work of the denomination has been most successful, possessing new lands for Christ, planting hundreds of churches, with extremely economical administration, and the financial standing of the Board is today equal to that of the strongest banking houses of the world. Vesting the control of their home work in a similar corporate body elected by the churches would secure similar advantage in that field, where the situation is now less satisfactory.

As set forth in the Vermont Convention resolutions of last year, the various and apparently conflicting presentations of the interests of our five home societies result in some confusion, making our benevolent work unsystematic, and lessening the force of all appeals. These societies are controlled by different constituencies, the persons attracted to the annual meeting of one or another, and where their fields overlap they are liable to work at cross purposes. The larger societies are said to have a life membership of twenty or thirty thousand, and the delegates of contributing churches might make ten or twelve thousand more, and for each society these multitudes are invited to come from the whole broad land, to have part in a local mass meeting to direct our Congregational benevolent work. It is as though the citizens of Massachusetts were summoned to meet, say at North Adams, on some appointed day, to elect a legislature, only the Congregational constituency is ten times as widely scattered. So we do the Lord's work.

In these societies only the officers are under obligation to attend the annual meetings, or to give careful attention to the interests in charge, so that when there is nothing of special interest to come up it is almost true that the officers have to re-elect themselves, but when there is excitement, bringing many together, the meeting becomes an irresponsible body. The practical result is that almost the whole management of these most important interests is in the hands of the small official boards. These are, on the whole, doing their work excellently well, albeit necessarily most expensively, but sometimes it has happened that churches and contributors have found it

difficult to secure some change that was deemed desirable. And even though there were no improvement in the service, bringing the churches into responsible representative control as contributors of the societies now indorsed by them would greatly increase their interest and presumably their contributions. Of course contributions would be solicited for different objects as now.

This whole subject has received careful study. The National Council at Worcester in 1889 appointed a most able committee upon "The relations of the Benevolent Societies to the Churches." Their report is very full and convincing, recommending that all the home societies should unite in a single week of meetings in the spring, alternating east and west with the fall meetings of the foreign board; and that each of these home societies should make such changes in its constitution as would result, when its life members pass away, in making its constituent membership a body of say 300 persons, elected by the churches, each in rotation for a brief term of years, who would organize first as one society and then as another, the same persons constituting all these corporations as business (not ecclesiastical) representatives of the contributing churches, and charged with responsibility for their work. Judge Austin Abbott, chairman of that committee is authority for the assurance that such a change of membership would not endanger any property or rights of the societies. Seven members of that committee signed the report as written by Dr. A. H. Ross, favoring a plan for the election of such corporate members by the several state bodies, while Judge Abbott agreed to the whole scheme with the exception that he would have them elected by the churches directly, by some such plan as the college alumni adopt in nominating trustees.

Making the membership of the several societies identical would, of course, secure a single, consistent management, and the societies would come to belong to the churches as never before. But whether the membership of these home societies is consolidated or not, or during the process, it is suggested that it may be possible to secure the same advantages on the side of administration if all these societies will severally elect the same persons as trustees or directors, forming one large executive board for all, securing one financial management of the several society treasuries without uniting them, one management of all the church and mission work of all the societies, including church erection, one management of all the educational work of all, one management of all the publishing work of all, the large board dividing into committees for the several lines of work, but uniting in final action upon all questions. This board, being severally elected by each society, can hold a session in the interest of each if necessary to make its action legal under the several charters.

Any one who has had to do with large corporations, whether business or educational, will be most strongly impressed with the great gain both in economy and efficiency which could be secured by such an arrangement, and those who have known the inner working of our societies in their relations with each other will

recognize still greater advantages in bringing them together. Of course the present officers will not be forward to suggest such changes, since all their plans for successful work are laid along the present lines, but the great and increasing interest in the whole subject which is apparent in our churches makes us hopeful that some improvement may be secured.

For one, I desire to see the churches, as contributors, assuming intelligent representative control of their whole benevolent work in the home field, electing a body not too small, nor yet so large that the sense of individual responsibility will be lost, to constitute their societies and, on the side of administration, the organization of a large executive committee, able with perhaps half the present combined office force to carry on the simplified work more efficiently than can now be done.

The Prodigal Son*

FROM THE PAINTING BY BATONI
(In the Vienna Gallery)

BY ESTELLE M. HURLL

There is something inexpressibly touching in the sight of a meeting or parting of loved ones. In the railway stations of our large cities some such groups may be seen every day, which even the most hardened traveler cannot look upon unmoved.

Family affections have the same strong hold upon the heart in every sphere of life. This is indeed the best touch of that human nature which makes the whole world kin.

The prodigal son is a type familiar to us all. His parting from home is full of anguish to the father, but means nothing to the light-hearted youth. He sallies forth with strong confidence in himself and bright hopes of his future. Then he learns of how little consequence he is in the great world. It is a place where favor is to be had only for the buying, and when he no longer has anything to give there is no place for him. So he takes the world's lesson home with him and asks only the privilege of earning his bread. And, lo, the home doors open and he finds that here alone in all the world love is poured out freely, seeking no return.

The father hastens to meet him as he approaches, and the slender, boyish figure falls forward into his loving embrace. Overcome by such a welcome, faint and weary from his journey, the lad bows his head on his clasped hands, his knees give way, and he would fall to the ground but for the strong hands which uphold him. Tenderly the father raises his own garment to fold it over his son's nakedness.

The moment is too solemn for any ordinary expression of joy. The father is deeply touched by the lad's humility and his face is full of tender solicitude. His is a noble countenance full of refinement and character. The years have graven in its lines the lessons which the boy is just beginning to learn. He has been a wise parent, willing to let the son work out his own problems, but waiting with yearning for his return. His face expresses

* The sixth article in the series *The Life of Christ in Great Works of Art*. Illustrating the International Sunday School Lesson of Oct. 28, 1900.

not the foolish, doting fondness of a weak character, but the strong, unselfish love of a true father. The reunion is a moment of perfect reconciliation.

The picture on our cover is from a painting in the Vienna Gallery, by one of the later Italian painters, Batoni. For artistic execution and fine feeling it is a notable work.

In and Around New York

Union's Prosperous Start

The faculty of Union Theological Seminary is putting in force new regulations governing the admission of students. The non-collegiate applicants have to pass a much more rigid examination than formerly, and such men must also show an intellectual fitness for admission that is beyond question. College graduates who go direct from college to the seminary have, of course, merely to show their diplomas, and prove that they have taken courses that are preparatory to the seminary ones. Apart from the intellectual test, however, the faculty is this year more careful than ever to be perfectly sure that the applicant possesses such other qualifications as will make him of use in the Christian ministry. It reserves the right to reject any applicant, no matter how perfect his examination papers may be, and if there is the slightest doubt about a man's fitness he is not admitted. It is gratifying to President Hall and the faculty that notwithstanding the enforcement of these principles the classes at the seminary are larger than ever before. A growing feature of the life at Union is the presence at many of the lectures of men and women who attend various courses as the guests of the seminary. Numerous applications are constantly received from ministers and others for permission to attend specified lectures and courses, and if such applicants are properly vouched for "guest cards" are issued to them and they are free to come and go as they will. No fee is attached to this feature of the seminary instruction.

Dr. Scudder's Forecast of the Coming Church

Dr. John L. Scudder of Jersey City read a paper before the Clerical Union last week Monday that was so bright and suggestive that it led to animated discussion all round. His subject was The Church of the Twentieth Century. The point made was that that church would be an institutional one, but in bringing out this point there were employed a great number of telling epigrams and striking sentences. Here are some: The church of the twentieth century will not be a small structure, a mere preaching place, but a mammoth building, having several ministers and salaried lay helpers. It will forestall and embarrass the forces of evil by engaging in preventive work, on the principle that it is better to keep a man from falling than to allow him to fall and then do him up in splints.

Dr. Dewey in the Harness

A large congregation was present in the Church of the Pilgrims, Brooklyn, to welcome Dr. Dewey on his return from his vacation. Many remained after the service to meet him personally and express their pleasure at having him back. Dr. Dewey feels himself too much of a newcomer to say much about the plans of the church for the coming season, but he intimates that some changes are in the air. He is to be installed either Nov. 26 or 27, and the program of the service is being arranged. There is to be a memorial service in honor of Dr. Storrs in the Church of the Pilgrims Nov. 19. Dr. Lyman is to make the address, and many other of the Brooklyn ministers will take part in the service. Dr. Dewey, by the way, expresses himself as being greatly interested in the library of about 2,200 volumes which had been accumulated in the church study by Dr. Storrs, and which has been carefully

catalogued during the summer. Many of the books have been given to the church from time to time by Dr. Storrs, and others have been purchased by the congregation. The collection is particularly rich in historical books, but contains also many religious and scientific works.

Honoring Dr. Storrs

Shortly after the death of Dr. Storrs the directors of the Long Island Historical Society, of which he had been president, decided that some fitting memorial should be secured and placed in the reading-room of the society. An appeal was sent to all the members of the society for contributions. Twenty-five thousand dollars were asked for, the income of which would be sufficient to establish and maintain an alcove in the library in which could be placed books of history, biography and travel, subjects in which Dr. Storrs was particularly interested, the alcove to bear his name and the books in it to contain a special book-plate showing the purpose for which they were added to the library. The appeal went out just at the beginning of summer when people were starting for the country, but already between five and ten thousand dollars have been pledged, and subscriptions are coming in constantly. The directors also intend to place in the library a bronze bust of Dr. Storrs.

3,450 Church Attendants

That the oft-repeated statements that church attendance is falling off are not true in the case of every church is shown by the fact that at Plymouth Church, Brooklyn, on Sunday, Oct. 7, which was a stormy day, 3,450 people attended the two services—1,950 in the morning and 1,500 in the evening. There were 850 children in the Sunday school. C. N. A.

Chicago and the Interior

An All Day Meeting

In connection with "the forward movement" the ministers of our body in Chicago met Monday, Oct. 8, at the invitation of Dr. Noble, in the Union Park Church for prayer and conference. They were his guests at lunch. The addresses, the prayers and the interchange of sentiment between the brethren indicated a deeper religious feeling than has recently been apparent, and a profound conviction that there will be a great quickening in the spiritual life of all the churches. The address of Professor Mackenzie on Religion as One's Personal Relations to God in Jesus Christ was searching and valuable. Dr. R. A. Torrey spoke with much fervor, and gave cheering testimony in regard to the work in the Chicago Avenue Church. Other meetings will be held similar to the one we have just had. The committee proposed that when a church makes an offering for the City Missionary Society it loan its minister a Sunday to go to one of the mission churches and, by conducting the services, show its members the fellowship which really exists in the association. It was voted also to ask a company of laymen from the same church to go on a subsequent Sabbath evening and in short addresses express the interest the larger churches have in those which are struggling. A list of the names of those who can preach or speak during the week is also to be kept so that at any time the pastors in our mission fields can secure such aid as they may desire. It is believed that these methods, which are elastic and will be applied in no hard and fast way, will bring in an era of better feeling and be followed by the deepening of the personal piety, both of the ministry and the membership of the churches.

Change of Creed

The First Congregational Church, Evanston, Dr. Loba, pastor, has been discussing a change in its covenant for the admission of members for nearly a year. The former covenant was long and somewhat unsatisfactory. The covenant adopted is as follows:

Having sincerely repented of our sins, and desiring to live lives free from wrong-doing, we now publicly consecrate ourselves to the service of Christ. In the presence of God and this assembly we now declare ourselves to be the disciples of Christ. We acknowledge God to be our Heavenly Father, Jesus Christ to be our Saviour and Lord and the Holy Spirit to be our Comforter and Guide. We unite with the members of this church in love and fellowship for more effective Christian service: we promise faithfully to observe the worship and ordinances of this church and to submit to its government: to join in its Christian work: conscientiously to aid in its support and in its benevolences: to keep our hearts warm in the love of God by prayer and the study of his word: and in all our conduct to strive to follow the example and cultivate the spirit of Jesus. Thus with reverent love and faith toward God, the Lord Jesus Christ and the Holy Spirit we each do promise.

It is evident that the changes are in the direction of simplicity and do not involve the denial of any evangelical doctrine.

Rally Services

Rev. Mr. Sell of the Covenant Church has been holding "rally services," beginning with a searching sermon by Dr. Gunsaulus on the necessity of the new birth and continuing with sermons by Drs. Fifield and Fox and a practical address by Secretary Messer of the Y. M. C. A. The services were enriched with fine music. The people cordially supported the movement, thus inaugurating what the pastor feels will be a season of successful spiritual work.

Another Church Dedicated

The Fellowship Church dedicated its chapel Sept. 30, and thus entered upon a new stage of its remarkable history. A little more than three years ago Rev. Dr. D. D. De Long went down into the southern section of the city, found a region nearly a mile square with no church accommodations of any kind, hired a store on his own responsibility, gathered a few people and began to preach. He said nothing about salary. He took it for granted that the people would pay for what they most needed—a church home. So after providing for weekly expenses, as was done from the first without any outside assistance, arrangements were made to purchase a lot and, after payments had been made on that, to secure a building. At this juncture the Building Society granted its aid, and with its help a chapel which contains an audience-room which will seat four or five hundred people, with a good Sunday school room in the basement, has been completed. Nearly \$700 were lacking before advantage could be taken of the society's offer. That was pledged save a few dollars at the dedicatory service.

When it is remembered that few members of the congregation earn over \$90 a month, this subscription, in addition to three or four thousand dollars already given, is very remarkable. The church now has a membership of 140 and a Sunday school of more than 200. It is a thoroughly organized institution and is giving regularly to all the benevolences of the denomination while caring for the things necessary to its own existence. The property is worth about \$10,000. The location is admirable, and at no distant day we may be sure there will be a strong and aggressive church at Drexel Avenue and Sixty-fourth Street. Mr. De Long has lived on less than he would care to tell, but the results secured are gratifying in the extreme. They are a proof, so he says, that if a man seeks to do the will of the Lord the Lord will care for him.

FRANKLIN.

Prof. C. R. Henderson of Chicago University, addressing the Baptist Social Union of Chicago, recently said that after studying crime and social conditions in Chicago for twenty-five years his surprise is that there is not more crime and that there are not more criminals.

The Home

The Lark

I cannot see the singer,
But I can hear the song,
And sometimes think her music
The sweetest of earth's throng.
Above me, heavenward flying,
She wafts a song to me,
And tells me, in these lowlands,
Of joys I must not see.

"I cannot see the singer,"
I heard a mourner say,
"But I can hear the music
That thrills the sunlit way;
High up among the angels
The pure-winged singer flies,
And bids me think of heaven,
And seek like her to rise."

I cannot see the Singer,
The Saviour of my heart;
He is above me ever—
To listen is my part.
And though I may not trace him,
As the bright heavens I scan,
His song is ever with me,
And God comes down to man.
—William Luff.

The Commercial Value of a Good Mother

Boys recommend their mothers, we sometimes say, but mothers also recommend their sons. His mother's character, in a place where she is known, is a valuable part of the stock in trade of a boy just entering upon business. A striking instance of this has come to our knowledge in a most unexpected quarter, the liquor trade. A boy from the country applied for a position in a liquor store in Boston and would have entered upon the work had not his mother objected. The proprietors made an effort to get her to withdraw her objection and wrote as follows: "We employ some fifty odd men and have not a single man who is not steady, upright and industrious. We are even stricter and more particular than we would be if engaged in any other business, and, unless your determination is fixed, we would like you to come to Boston and see us. The fact that your son has a mother who is interested in and watching over him is one of the strongest recommendations he could have for us." This is a much better testimony to the commercial value of a good mother than it is to the business which handles such dangerous goods that it is forced to insist that its servants shall be as unlike as possible to its customers.

When President Seelye quoted "To Virtue, Knowledge" and reiterated the words which he had uttered at the beginning of the life of Smith College, at its quarter-century anniversary, affirming that knowledge was to be added to character, he but reaffirmed what his guests from other colleges had been saying. We quote elsewhere from the address of Dean Briggs of Harvard, in which he asserted that all colleges "are first and foremost schools of manners and character." President Hadley said: "Book learning alone tends to have a narrowing effect upon the intellectual vision. In order that it may become a means of character building, it is of the utmost importance that it should be pursued in a community with collective interests

and activities, which take its members outside of themselves." And the kernel of the address by President Hazard of Wellesley was the assertion of the work of the college in the training and discipline of the will. The public honor which Smith and its sisters enjoy has been gained by their success in forming women of recognized strength of character and leadership in practical life. The standard of scholarship has been steadily lifted, but the sentiment on Smith College seal is still the expression of the order of work—"To virtue, knowledge."

Chestnutting

BY ISAAC OGDEN RANKIN

Among all the trees of the wood the chestnut is the type of life continually renewed and vigorous. Somewhere underground its roots must reach the fountain of perpetual youth. "Cut it down, and in a year you will have four or five stalwart successors crowding around the ax marks on its stump. Let it grow old in open ground, and it will flourish and bear fruit when its center is rotted clean away. Set its branches for posts in spring, and they will send out shoots that promise a new tree, nor are they completely discouraged if you set them upside down. In June its blossoming changes the color of a hillside, scattering an odor, if not exactly of sanctity, yet of pungent life and vigor far around. Give it light and elbow room, and its harvest will be plentiful enough for the worm, the squirrel and the girls and boys. It merits the praise of a good provider and deserves all the interested affection with which the country urchin watches for the opening of its burrs.

Every one likes to go chestnutting, but the most delightful way is to be a small boy with a forked stick and a bag (a pillow-case will do, if your mother does not too strenuously object). Two boys, or even three, are better than one, and the girls will go if they are asked, while Saturday is the day of days because then there is no shadow of school. When you reach the chosen tree you begin by raking among the leaves and especially in the hollows where the nuts settle as they roll bounding down the slope. You fill your pockets, first on one side and then on the other. When they are bursting full, so that you cannot stoop without shedding chestnuts, you transfer them to the bag. Then it occurs to you that it would be good fun to climb up and shake the nuts out of the open burrs, where most of them still cling. This is all the more necessary if there are girls along who cannot climb. You show devotion by providing them with plenty and superiority by taking risks.

If the branches are low, climbing is easy, but if they are high it becomes a question of swarming up the trunk until you can reach the lowest branch and pull yourself into the freedom of the leafy city. You walk far out on one of the broad limbs, take hold of the one next above and shake and stamp until the nuts rattle around the girls in showers and dance with a merry rustling down the hill to hide themselves among brown leaves. This duty done, you climb up and up, into the very top of the tree, until the slender boughs bend under your weight

and you swing in the wind like a bird atilt upon a twig.

Now fill your pockets with the best and biggest nuts which have had full sunlight and the lusty strength of the youngest branches, picking them luxuriously out of their open, silky nests by twos and threes; but throw the unopened burrs down for the girls to hammer open with funny little shrieks and screams as the spines prick their fingers. It is a jolly lookout over valley and level farms to shore and sea, and for a while you forget the nuts in swinging with the wind and thinking of the places you have seen and wish to see and wondering where the ships are going with their spread of snowy sail. Then the girls, who do not like to be neglected, call up to ask if you are asleep, and you wake up and give the tree-top such a shaking that the nuts fall down in showers.

One such liberal tree is quite enough for two boys and as many girls, but sometimes it is better to wander on from tree to tree, comparing sizes and qualities as you go. It is the nutting, rather than the nuts, that counts. Boys of six, or sixty, who would hardly look at a peck of chestnuts offered them on a city street, will walk mile after mile to collect a quart apiece for the united joys of exploration and accumulation. The crisp rustle of dry leaves under foot in a city park will bring back the broad pasture, dotted with rocky ledges, where scarlet sumacs climb up toward the savins and hemlocks that crown the top, the dome-like chestnuts inlaid with burrs, the glimpse of the distant sea or the river, with its autumn-tinted mountain wall.

If ambition wakes and it is nuts you seek, the great opportunity comes with a day of windy rain. Then the trees have yielded up their treasures at the wind's persuasion and the ground is covered with the spoils. They shine with the varnish of the rain as they peep out from brown leaves and offer themselves impartially to the first comer. Perhaps one seldom feels so rich as when he gathers in, hand over hand, the shining brown nuts which every raking over of the leaves reveals.

Chickaree, the red squirrel, and his cousin, the chipmunk, indeed, resent your coming as an intrusion on their special harvest. They are not out for sentiment but stores, and they have the winter to think of. You may imagine you are all alone, but they are watching you as they come and go and wishing you in Patagonia. The chickaree, especially, trembles for his collections, made before you appeared on the scene, but not yet carried off to winter storehouses. If you had no pockets but your cheeks and a strapping fellow with fifteen pockets in his various garments, and perhaps a bag besides, came to your tree where you had been at work since sunrise, would you not wish him farther? Your stick stirs a bed of leaves and uncovers one of these gatherings—forty-seven of the plumpest and soundest nuts on the tree (for chickaree makes no winter nest for worms to revel in). It seems like robbery to take them, until perhaps you remember Mr. Chickaree's destroying a bushel of your choicest pears, merely to eat their seeds, and all his cruel dealings with the birds in the time of eggs and fledglings. It is a long;

account that you and the birds have against him, and is by no means evened up by this transfer of a portion of his movable assets to your store.

When the chestnutting is over, some of the nuts, if you are wise, you will roast over the embers of a wood fire in the library grate. Cut a cross upon the side, unless you wish to learn by an explosion how water-tight and air-tight are the packages in which the chestnut wraps her hopes. Let them grow brown, but save them from the burning that comes too soon. Then, in good company, with fun and sober talk mingled, as the green and yellow mingle and shade into each other within the serrated edges of a chestnut leaf, let the hour pass pleasantly and give thanks for the beauty and bounty of the trees of the field before you turn away to rest.

The Second Place

Unto my loved ones have I given all:

The tireless service of my willing hands,
The strength of swift feet running to their call,
Each pulse of this fond heart whose love commands

The busy brain unto their use: each grace,
Each gift, the flower and fruit of life. To me
They give, with gracious hearts and tenderly,
The second place.

Such joy as my glad service may dispense,
They spend to make some brighter life more blest;

The grief that comes despite my frail defense,
They seek to soothe upon a dearer breast.
Love veils his deepest glories from my face;
I dimly dream how fair the light may be
Beyond the shade where I hold, longingly,
The second place.

And yet 'tis sweet to know that though I make
No soul's supremest bliss, no life shall lie
Ruined and desolated for my sake,
Nor any heart be broken when I die.
And sweet it is to see my little space
Grow wider hour by hour: and gratefully
I thank the tender fate that granteth me
The second place.

—Susan Marr Spalding.

A Scotch Manse Sabbath

BY KATHARINE HOLSTON FISHER

Good people who shake their heads over modern Sunday-keeping have perhaps forgotten the traditional Puritan Sabbath from which it is a wholly natural reaction. Let me tell what I heard recently from a Scotch minister's daughter about the observance forced upon children in her own home in Scotland, and we may perhaps be thankful together that our boys and girls are not brought up in just this way.

"On Saturday evening," she said, "all our playthings were put away. I remember well how I suffered from having to leave my dolls until Monday morning without food, until it occurred to me to make tiny sandwiches which I put beside them on the closet shelf."

The Sabbath thus foreshadowed began in earnest for the children of the manse on Sunday morning, when each in turn was doused with a pail of cold water, this form of bath being prescribed by the spinster aunt who brought up the motherless family. Dressing was made a competitive exercise by the eagerness of each child to be first in the study, where they used to repeat their prayers in their fa-

ther's presence. After a breakfast of porridge and milk came the Bible lesson, which they all liked. Every child was required to know by heart the Sermon on the Mount and all the Psalms. While the minister put the finishing touches to his sermon, the children learned their Sunday school lessons, in summer taking their Bibles and lesson books into the woods.

An hour before service the good aunt, who on week days taught the girls to knit and sew and drilled all six in "manners" and the Shorter Catechism, called them into her room for a special Sabbath day ceremony. This consisted in scrubbing every little face with cologne and in smoothing the hair of the little girls until it was as sleek as brush and water could make it. The least trace of curliness would have been deemed as improper as would the wearing of hats instead of the prim little bonnets sacred to Sabbath and kirk-going.

When the bonnets had been tied on and a pink or blue checked kerchief pinned about each neck, the five little girls with their brother in his black suit were sent down to the parlor to "sit still" until service time. This was the beginning of long hours of sitting still, for the morning service lasted from a quarter of ten to one o'clock, and the afternoon service from two to four.

The tediousness of the minister's sermons, which even a loyal daughter admits to have been rather dry, were sometimes relieved for the children by his weaving into them bits from sermons they themselves had written, and watching for the delivery of these passages kept their attention from wandering quite away from the preaching. Then, too, they were entertained by the mannerisms of the preacher, which they mimicked when by themselves, and the presence on the pulpit stairs of the old women of the parish, red-cloaked and nibbling spearmint.

The noon hour was a time of trial rather than of refreshment, made so by the children's dislike for the sheep's head which their frugal aunt invariably provided for the Sunday dinner, because it could be left to boil without watching while the maids were at the kirk.

Sunday school, taught by the parish schoolmaster, a severe old man, with red hair cropping out under the edges of his gray wig, followed immediately upon the second service. Our friend's chief recollections about it are of the fear-inspiring schoolmaster and of certain "good conduct cards" which were given to the well-behaved pupils at the close of the session. Six of these were exchangeable for a larger ticket, bearing this instructive sentiment:

So I will not be proud,
Of my youth or my beauty,
But earn a good name
By doing my duty.

The closing of the kirk door behind the children by no means ended the religious and theological exercises thought needful for their souls' good. The catechism was supposed to be recited by each in turn, but as no questions were necessary to prompt their answers, the minister, a little weary himself by this time, was likely to drop into a doze. Foreseeing release should this occur, the wily pupils purposely spoke in a droning voice, and

when they were quite sure he was asleep slipped off to the woods or to the glens where primroses grew for a bit of play, which seems to have been tolerated, if not approved, by the minister.

"Children, if you will play on the Sabbath, why don't you play something religious?" he remarked on one occasion; whereupon, inspired with the same thought which came to Miss Alcott's "little women," they dramatized Pilgrim's Progress for Sunday usage.

The servants joined the family after supper and the Sabbath day program was continued by the reading of five chapters of the Bible, each member of the household hold reading in turn. Then the young of the house read a sermon aloud, after which came prayers and, at last, bedtime.

"And we were so very glad when we could go to bed," concluded the storyteller. "Wasn't it really pitiful?" she added, with a sigh of sympathy for the tired little self of her childhood.

About Women

No less than eighty per cent. of all public school and secondary teachers in New England are women.

Women have been made eligible to serve on the new labor councils just established by the French government.

The public school teachers of Galveston have agreed to give their services for a month without pay. This, with the funds on hand, will insure a school term of at least five months.

Henceforth Wellesley students will have ample opportunity to distinguish themselves in astronomy, thanks to the fine building and apparatus recently presented to the college by Mrs. John C. Whitin and named for her the Whitin Observatory. Mrs. Whitin is one of the trustees of Wellesley.

The post of "Adviser to graduate women students" has just been created at Columbia University and will be filled by Mrs. E. R. Darrah, formerly connected with the Arthur Gilman School at Cambridge. She will advise about boarding houses, and be ready to serve students in their social life. We hope that other universities and colleges will take up this new idea and appoint student advisers. Girls, especially, need the oversight and help of such a woman.

What shall the soldier's wife do? Mrs. Nelson A. Miles, answering this question in *Harper's Bazar*, says: "To me there seems but one thing that can help her—she must keep busy. No matter how much your heart may ache, determine to keep up your interest in the things about you. Society, club work, philanthropy—anything, only so that the head and hands are occupied and the mind cannot dwell upon the unalterable conditions of the present. And I believe that the greatest relief of all comes in following the admonition of Paul, 'Bear ye one another's burdens, and so fulfill the law of Christ.'"

Miss Helen Keller has become this year a regular member of the Freshman Class of Radcliffe College. No other college girl ever before had to overcome such obstacles in preparing for entrance as Miss Keller and perhaps no other ever felt such exultation over examinations passed and ambition achieved. It seems that Miss Keller has not only fulfilled the entrance requirements but has also passed in advanced Freshman English and advanced French.

In spite of her devotion to study, Miss Keller's health is perfect. She rides a wheel, using a tandem with a friend, and is fond of walking. She sews, crochets, embroiders and is said to play a capital game of chess.

Closet and Altar

Let us also rejoice in our tribulations; knowing that tribulation worketh patience; and patience probation; and probation hope.

There will be no opportunity in that happy realm to learn or show the spirit of patience, forbearance and long-suffering. If you are ever to learn these things, you must learn them now.—*Matthew Simpson.*

Albeit thou canst not perceive the footsteps of the flock in the way of thine affliction, thou must not therefore conclude that thou art the first that ever traveled that road. But what if it were so, that thou wert indeed the first? Some one saint or other behooved to be the first in drinking of each bitter cup the rest have drunk of. What warrant have you or I to limit the Holy One of Israel to a trodden path in his dispensations toward us?—*Thomas Boston.*

Besides, no man is fit to rise up and labor until he is made willing to lie still and suffer as long as his Master pleases.—*Edward Payson.*

Let us leave anxieties to God. Why need we bargain that our life should be a success, still less that it should not be a success purchased by sacrifices and sufferings?—*James Hinton.*

"In pastures green?" Not always; sometimes He
Who knoweth best in kindness leadeth me
In weary ways where heavy shadows be.

Out of the sunshine, warm and soft and bright,
Out of the sunshine into darkest night.
I oft would faint with sorrow and afright.

But where He leads me I can safely go,
And in the blest hereafter I shall know
Why in His wisdom He hath led me so.
—*M. Fraser.*

We are apt to believe in Providence so long as we have our own way; but if things go awry then we think if there is a God he is in heaven and not on earth.—*H. W. Beecher.*

Most merciful Father, who, in the redemption of mankind by the passion of thy most holy Son, hast established a covenant of sufferings, I bless and magnify thy name that thou hast adopted me into the inheritance of sons and hast given me a portion of my Elder Brother. Lord, the cross falls heavy and sits uneasy upon my shoulders; my spirit is willing, but my flesh is weak. I humbly beg of thee that I may now rejoice in this thy dispensation and effect of providence. I know and am persuaded that thou art gracious when thou smitest us for amendment or trial. I rejoice in thy rare and mysterious mercy, who, by sufferings, hast turned our misery into advantages unspeakable, for so thou makest us like to thy Son and givest us a gift that the angels never did receive, for they cannot die in conformity to and imitation of their Lord and ours. But, blessed be thy name, we can, and, dearest Lord, let it be so. Amen.

CLOSET AND ALTAR: A volume for family worship and private devotion. Compiled from the weekly CLOSET AND ALTAR Column. Published by The Congregationalist.

Making Sand Bags in Peking

Miss Mary E. Andrews, in telling of her experiences in Peking, besieged in the British legation, gives us this glimpse into the life of the women during that anxious and perilous time:

Committees were formed among us for the division and oversight of labor. One looked after the bill of fare for the day, another had the care of the chapel which was both living and sleeping room. Forty women slept there lying packed closely together. But the principal work of all the women for weeks, as long as materials lasted, was to make sandbags for use in the fortifications. These bags were made out of all sorts of materials, from the richest brocade satins to materials so old and dirty as to seem to have the accumulation of the dust of ages. Sometimes the cloth would be new, and comparatively easy to sew, other times disgustingly unclean and hard to push a needle through. Sometimes we would rest from our labors with a sigh of relief, only to have great bundles of cloth dumped down before us, and with sore fingers and weary heads we continued our task. Three or four sewing machines materially aided us, and those sandbags without doubt saved many, if not all, our lives.

Training for the Higher Life

One of the most quotable and pleasing addresses made at the recent Smith College jubilee was by Dean Le Baron Russell Briggs of Harvard. Here is his conception of the purpose for which women's colleges exist:

Women can do what men can; that has been proved. We do not get at what sacrifice they do it. That suggests the objection to women's colleges. To women we owe the charm and beauty of life; for this we look to women. It is the best thing in women, it is the best thing in life. In this men cannot compete with women, and women lose it if they compete with men. Here is the key to the whole question of women's colleges. They exist not to foster the competition of women with men, but for the ennobling of women as women. They do not, or should not, exist primarily for the higher learning. No more should men's colleges, for that matter. All colleges, whether for women or for men, or both, are first and foremost schools of manners and character, and of enlightenment through study, through contact with the best thinkers, through association with the chosen youth from every part of the land, and the men and women who teach them. Colleges are training schools for the fostering of high aims, for that efficiency of leadership which cannot exist without knowledge. . . .

But what of the higher learning which I seem to have pushed aside? The higher learning should be open to every man and woman who is fit for it and who loves it, and who for its sake will accept whatever loss of domestic life it may involve. If we assume that the American college of today exists primarily for the higher learning, we either close our eyes to a plain fact or condemn the American college as a failure. The college sifts its men and lets through the scholars. The rank and file it must train, not for the higher learning, but for the higher life.

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The Conversation Corner

HERE is one more vacation picture—positively the last of the season. It hardly needs an explanation, only to tell us *who* and *where*.

Dear Mr. Martin: We live on a farm in New Hampshire with a great brook running by it, in which we swim, scrub up and play mermaid. Sometimes I shampoo my brother's hair and sometimes he shampoos mine. Father, who stands on the bank, found this pool for us, where my brothers and I bathe. It has a fine sandy bottom, and is just deep enough. We used to go in where it was rocky, and it hurt our feet. Here we can skip around lively without thinking of our feet. Do you ever go in bathing nowadays, I mean, in a brook?

Chesham, N. H.

MARY M.

The *who* is plain enough, especially when I saw "father, who stands on the bank"—a familiar face, which I am sure I have seen in the Congregational House; I suppose the engraver had to leave it out, to make his oval come right. The *where* I could not understand—I never heard of "Chesham, N. H.," before. But on inquiry I find it is in the town of Harrisville, in Cheshire County; I knew some boys and girls in that town forty or fifty years ago—I wonder if any of them will see this! Old Monadnock is in the next town, and Mary and her brothers must have seen his lofty head every day. No, I have not been in bathing in a brook for a long time, but I tried Cape Cod Bay this summer, and also the great Atlantic Pond, in company with the Wauwinet children.

Here is another letter from another girl, who lives on another New Hampshire farm, beside another brook.

Dear Mr. Martin: I remembered this was your birthday [I cannot imagine how she could "remember" or even know that!—Mr. M.], and so I thought I would write you a letter. I must tell you about the farm I live on. We have ten acres. At the end of our field is a little brook. It is called Black Brook. It is nice and shady, for there are lots of trees by the side of it. When the brook is low, any one can cross it on the stones. I like to throw the sand and stones into the water. We have a slope of land. There are a few bushes growing there, and blueberries. There is a tree in the patch, and I stand by the tree and holler, and I can hear my echo.

MARGUERITE J.

On the Dunbarton Road, N. H.

How that letter will make the "Old Folks" think of the time when they played under such shady trees, and waded in the brook, and threw stones into the water, and picked blueberries, and hallooed for an echo—and they almost wish they were boys and girls again! The next best thing is to get a week or a month beside the brook every summer, instead of going to Saratoga or Narragansett Pier, or some similar resort of "fashion and famine" and fuss and folly!

I have no more New Hampshire letters, but here is one from Maine.

Dear Mr. Martin: I like some of the letters in the Corner, and would like to join it. I am twelve years old. Two years ago I lived in the country and earned a dollar every week driving eleven cows to two pastures, one a mile away and the other more than a mile away. Now I live in the city, and earn the same amount on a paper route.

I liked what was in the Corner about Longfellow and Henry Wadsworth [Aug. 23]. We used to live in Portland, and because I learned to repeat the poem [Longfellow's] about "My Lost Youth" my father went

with my brother and me one day to find the graves of "the dead captains." We found these graves and that of Lieut. Henry Wadsworth and others which interested us. My great-great-grandfather, John Crane, is said to have been the only man wounded at the Boston Tea Party, as he had his thumb severely jammed by a chest of tea on that famous night.

Biddeford, Me.

EDGAR C.

"The thoughts of youth are long, long thoughts," and I remember visiting that same Portland cemetery and copying the inscriptions over those same graves, "o'erlooking the tranquil bay," forty-five years ago this very day—no, yesterday! Let our Cornerers read over Longfellow's poem about his native town. Yes, Colonel Crane attended the Tea Party, but I have understood it was a derrick that fell upon him and knocked him senseless, so that his comrades thought he was dead, and taking him into a carpenter's shop covered him up in the shavings! But he lived to be an officer under General Greene and General Knox, to be in the siege of Boston and to be Edgar's very-great-grandfather!



He did one other thing, quite as important as to get his thumb jammed at the Boston Tea Party—he helped Major Paddock set out the famous Tremont Street elms.

Dear Mr. Martin: I want to join the Corner. I have three tame white rats. Their names are Midget, Big Bunny and Little Bunny. I made a cage for them with two stories, and a ladder to go up and to go down. Papa brought home to me [from Europe] seventeen Belgian stamps, and a napkin from Paris. Good By.

Fall River, Mass.

FREDERIC A.

I should think those white rats would look funny running up and down the ladder! Our next correspondent does not value her rats so highly. She ought to get Fred's Midget or Helen's Fidget Midget (see last Corner) to go to New Jersey and drive them away.

Dear Mr. Martin: My grandma takes *The Congregationalist* and I read the children's letters and enjoy them very much, so I thought I would write too. I was born in Ogden, Utah, and am eight years old. I have a little brother, and he was born in Los Angeles, California, and he is six years old. We have a good many chickens and would have more but the rats are so thick they have killed a great many. We also have a horse and one cow Brother and I both love to drive.

Franklinville, N. J.

ALMA S.

With no period after "cow" and a capital beginning "Brother" I am not sure whether it is the horse or the cow that "Brother and I" love to drive.

Mr. Martin

Corner Scrap-Book

The "Old Folks" have not been forgotten the past few weeks, although the pressure of the children's vacation reports has crowded out their separate department. We must begin now the attack upon the pile of waiting letters in their drawer. Some of these are new questions, some answers to old ones—a few, as usual, lack full signatures and so cannot be used, unless the writers remember the defect and supply it. I suggest this, presuming that they have inadvertently omitted the address, and may wonder why their letters are not printed or answered. Correspondents are also respectfully requested to indicate *what question* it is which they are answering and the *date* of its appearance, instead of referring to "the poem asked for in a recent Corner," without giving any hint of its title or subject. If all correspondents would kindly observe this, and would in every case give their names—not merely initials—and addresses, it would greatly facilitate the assorting and answering of hundreds of letters on all sorts of subjects.

THOUGH I AM YOUNG, A LITTLE ONE

Numerous replies have come about this quotation in June 28.

Yes, I learned it "all by heart" when I was a little girl, from the "New England Primer; Printed by Edward Draper at his Printing Office in Newbury-Street, and sold by John Boyle in Marlborough-Street, 1777."

Hartford, Ct.

J. P. A.

It was taught to me nearly sixty years ago, while sitting on my father's knee. I have reproduced it from memory as well as I can.

Andover, Mass.

E. J.

It is more than half a century ago since my grandmother used to recite parts of it to us, as we sat around the open fire in an old New England hillside home, and I thought that surely the shelves of some such dear homestead would give up the sought-for rhymes. Since I have not seen them yet in your Corner, the quaint old words must needs be wadded to you on a Kansas wind, borne across miles of its waving grain fields from the home which is full of the abounding life of the present to the dear old New England which is henceforth only a blessed memory.

Sedgwick, Kan.

M. H. F.

The poem is too long for printing, but one of the copies has been sent to the lady in Illinois who wanted it. It is interesting as a reminiscence of its influence aforetime, but the poetry as well as the phraseology fits the past better than the present; for instance, these lines:

That blessed child, young Timothy,
Did learn God's word most heedfully;
It seemed to be his recreation
Which made him wise unto salvation.

"ONE DAY IN SEVEN"

The hymn inquired for June 28, the second verse of which begins:

'Tis well to have one day in seven,
That we may learn the way to heaven,

is the 134th in the "Union Hymns," issued by the Sunday School Union, which was in general use in our Sunday schools fifty years ago.

Portsmouth, N. H.

W. W. D.

I remember that little hymn-book perfectly well—seems like sixty or seventy years ago; did it not have blue board covers? The hymn began:

This day belongs to God alone,
This day he chooses for his own;
And we must neither work or play,
Because 'tis God's holy day.

L. A. M.

The Strenuous Life*

IV. The Divine Help in Gaining It

By REV. A. E. DUNNING

The theology of the last generation emphasized the greatness of the disaster of a lost life. The theology of today emphasizes the grandeur of the possibilities of the recovery of lost lives. The former dwelt most on the ruin wrought by sin. The latter dwells most on the restoration wrought by divine love. The abyss of the one and the heights of the other have never been measured. But the true estimate of either requires contrast with the other. The parable of the prodigal son reveals both. The Pharisees were angry with Jesus because he was intimate with sinners [Luke 15: 2]. How great must have been his self-restraint and compassion that in such a presence he could tell this matchless story of divine love! It includes the entire career of one who had at the outset all the elements that go to make the strenuous life. In a few sentences we have before us:

1. *The mistaken ambition.* It is the younger son who sees splendid things in his future and wants to get out of life all there is in it. He is in the flush of physical strength, with untrained, exuberant imagination and growing consciousness of his powers. The boy who is rich in enthusiasm, warm with affection, with wealth of good fellowship, is in the midst of greatest perils. Only a generous nature can be a great saint or a lavish sinner.

But he must make his own choice. This young man chose what seemed to him the larger life. Fatherly counsel, refinements of a home created at great cost, associations with his own kindred and race who would have helped him to realize his best aspirations seemed to him restraints repressing his powers, cheating him of his opportunities. The time came when he could claim his inheritance. He had to be his own master. His father could not have made him noble by withholding the share that fell to him and shutting him up at home. No one can be forced to live the strenuous life. His ambition was to exhaust the world for himself, not to enrich it. It was a colossal mistake.

2. *The wasted inheritance.* Why describe the process? He chose the far country instead of the homeland, the company of harlots instead of wholesome and pure society, the carousal that destroys instead of the recreation that builds up and the ministry that enlarges. He spent his money on those who were made worse by it, threw away his strength for those who prostituted it, dishonored his family and wasted himself. Then he fastened himself on a stranger who despised him, and put his remaining powers to a service that degraded him without reward. That was his choice of what the world offered him. Who cannot find examples of all this experience?

3. *The discovery of divine resources.* He came to himself. But for that he would never have come back to his father. And that was his own act. Coming to himself meant awakening to an appreciation of his father. The boy had

had the ambition to enjoy the world. Impelled by it he had abandoned a home where he had been a prince in his own right, where hired servants had a kind master and abundance of food. He had exchanged all this for a master who despised him and gave him nothing to eat but exacted the most repulsive service. He had enjoyed the world and he knew what that enjoyment was and what it cost.

He resolved to go to his father and seek the place of a servant. Could he have lived that life? East Lynne is a novel whose chief character is a woman with a loyal husband, little children whom she loved and a happy home. She eloped with an adventurer, tasted the fascinating forbidden life, and was deserted by him. Driven by mother love she went back to the home where another wife had taken the place she had abandoned and, disguising herself, became a hired servant, a nurse to her own children who never recognized her, witnessing every hour what she had lost that could never be hers again. Of course she intensified the agony of her remorse and burnt out what was left of her miserable life.

When the prodigal came to himself he resolved to be a hired servant in his father's house. When he came to his father he found himself welcomed as a prince. It must have been all that or nothing. A son can never be the hired servant of a genuine father.

God is revealed in the Scriptures as a judge and as a father; his presence as a court of justice and as a home. He is both. But he has committed all judgment to the Son, "because he is the Son of Man" who "has been in all points tempted like as we are." That shows the fatherhood supreme, mercy mightier than justice because "God is love."

The prodigal returning home did not bring with him what he had taken away. But he found all that he had abandoned. It was all placed at once at his service, and joyfully—the father's love, the servants' care, the royal robe and ring, given with a feast as great as though he had come back with honor. The strenuous life was still possible to him, is still possible to every lost child of God, because the Father's love is eternal, and the resources infinite which he places at the command of his returning child.

4. *The temptations of a righteous life.* The son who had never transgressed a commandment of his father was made restless by his younger brother's return. In that home-coming he thought he saw rewards of sin, and he coveted them.

He misjudged his father and had no mercy for his brother. He would have met the prodigal in a different spirit and probably would have accepted his proposal to be a hired servant. So the Pharisees felt toward the sinners with whom Christ ate. So the self-respecting citizen often feels now. Divine love seems to him weak and divine justice perverted in covering the prodigal's rags with a royal robe. Is it fair that the faithful one should never have had a kid for a feast, while the faithless one, as soon as he is penitent, has the fatted calf?

The elder brother had not learned how much better life is without a kid than with the memory of the swine, without a holiday than with the record of misspent years. No merriment to celebrate the restoration of a lost one can be compared with the quiet assurance of the Father, "Son, thou art ever with me, and all that is mine is thine." But to share heartily in the merry-making when the prodigal comes home is evidence of the generous nature of him who has always honored his birthright and is the crown of the strenuous life.

The Church Prayer Meeting

Topic, Oct. 21-27. True Witness-Bearing for Christ. John 9: 10-25; Acts 1: 1-11; Phil. 3: 7-14.

What are its tokens? Must all bear witness in the same manner? What is the secret of its power?

[See editorial comment.]

Few men can say, as the late Thomas G. Shearman of Brooklyn did in his will: "Having expended upon charitable purposes an amount far exceeding the value of all property which I have left and all which I have spent upon mine own household, I make no bequests to public charities." It is another suggestion of the manifold advantages of personal administration of charitable intentions.

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*The Sunday School Lesson for Oct. 28. Text, Luke 15: 11-32. International Lesson, The Prodigal Son.

The Literature of the Day

The Founder of the American Navy

This claim is large. But it is not excessive in the case of the subject of Mr. A. C. Buell's two handsome volumes, *Paul Jones*,* better known to history by his whole name, John Paul Jones, a hero who needs to be better known. Most of us realize that Jones was a great naval fighter, whose exploits in the Revolutionary War were as valuable as they were daring and dazzling. But probably few people understand how much of a man he was, how large an influence he wielded among European diplomatists and monarchs, how conspicuous a figure he was socially at several different courts, and how many friends he had among the famous men of his time. He was as cosmopolitan as he was loyal to his own nation, the United States.

This book tells his story concisely yet sufficiently, making large use of his own papers. It is warmly loyal to his memory yet not uncritical. On the whole the portrait drawn seems as accurate as it is possible to make it. It would be difficult to write an uninteresting book about such a unique, picturesque career, but Mr. Buell has made good use of his unusual opportunity.

The characteristics of the man, his unsurpassed abilities and daring as a naval commander, his striking achievements, his superior sagacity—illustrated, for example, by his insistence upon harrying England in her own waters rather than upon our coasts or in midocean—his remarkable popularity in France, his high favor among the English, whom he had defeated so thoroughly and repeatedly, his services to Russia, his views upon international politics, etc.—all these are narrated lucidly and impressively.

Undeniably Jones more than any other one man deserves the credit of having founded our navy. To him chiefly it is due that it was begun when and as it was. Could he have had his way more fully it would have been far more efficient. The poverty of the nation, however, was the chief obstacle to its proper development. The lack of ships, men and money which he had to overcome throughout his career throws strong light upon the difficulties with which our young nation had to contend and which are now so hard to be realized. It was he who won what undoubtedly was the most brilliant single-victory in its history, perhaps in all naval history, that of the *Bon Homme Richard* over the *Serapis*. He set a standard of achievement for American naval men which they did not need, but which not the less has been to them a constant inspiration.

His gratitude to France for her aid to us was more hearty than discriminating, for he, of all men, ought to have comprehended that France was actuated less by friendliness to us than by hatred of England. But his service in the Russian navy and his anticipated entrance into the French were due to the absence of any need of him at home and to his natural eagerness to pursue his profession in an age when there was less scruple than now about fighting. He was a remarka-

ble example of the distinguished success in life of a self-made man. He must have been very companionable, not to add lovable. Yet he had few intimate friends. He never married. The author holds that his relations with Mme. de Telison were above reproach, but handles the subject with feebleness. There seems to be no evidence of anything improper between them, and the author so declares more than once. But he also has made some insinuations to the contrary which should have been either established or omitted.

A Psychical Curiosity

Professor Flournoy of the University of Geneva, Switzerland, has made long and careful study of a somnambulist and alleged spiritual medium in that city, and has published his conclusions in a book, *From India to the Planet Mars*,* which Mr. D. B. Vermilye has translated from the French. It is of considerable interest to students in the line of psychical research. The heroine unquestionably is a high-minded, honorable woman who shrinks from notoriety. The phenomena described are truly strange. The investigation of them has been prolonged, thorough and by experts. The conclusions reached ought to satisfy intelligent, reasonable minds.

The medium, called Hélène Smith in the book, professes to illustrate the theory of reincarnation in a remarkable degree. The claim is that some 500 years ago she was alive as a Hindu princess, reappearing in the last century as the unfortunate Marie Antoinette, and now being alive again as the humble Hélène Smith. Moreover, she is attended with considerable closeness by a spiritual personality, called Leopold, who is asserted to be the famous Cagliostro, who was infatuated with her when she was Marie Antoinette. Furthermore, in her trances she not only recalls, and, so to speak, re-lives, her Oriental and her royal French experiences, but also she visits the planet Mars and has reported many alleged facts about that planet and its people and has even made considerable revelation of the Martian speech and written language.

It is almost incredible that a young woman of Mlle. Smith's character, education and position—she is a responsible employee in a high-class commercial house—should have been able to invent the three romances, so to term them, in which she plays the heroine, with all their details as to locality, custom, speech, costume, etc. Either one of them might well have taxed the intellect and the imagination of the most cultivated person. The Martian, especially, is difficult to be accounted for, and Professor Flournoy appears to have been at first greatly impressed by the novelty and mystery of her case.

He held, as all must agree, that the phenomena probably could be explained in only one of two ways. Either they originate in the inner consciousness of the medium and somehow are due to suggestions received, or they really are supernatural and are due to the reappearance

upon earth of disincarnate spirits who temporarily occupy the personality of the medium. His investigations were continued for several years, and his conclusion is that, in spite of certain features of her case as yet inexplicable, there is no evidence of anything supernatural in her alleged experiences. She is not a deceiver in the least but is self-deceived. Her amazing imaginings are the most wonderful, self-consistent and elaborate of the sort ever known. But they are merely the creatures of her own fancy.

It should be added that few of them have been of the slightest use to humanity. To have learned so much about Mars, for instance, necessarily would involve more knowledge and at least some useful knowledge. But everything is vague and worthless. Her utterances in apparent Sanscrit do not bear examination. They are hardly to be termed gibberish and often seem to have some relation to real Sanscrit, but possess no linguistic credibility. Nor do her experiences in either character or do the utterances of her familiar spirit, Leopold, have any important value in daily life. It is evident that the further Professor Flournoy's investigations advanced the stronger grew his conviction of the unintentional, but undeniable, falsity and absurdity of the claims made for the medium, and at last her inconsistencies afforded him considerable amusement. His work will do good service in checking too heedless credulity. But, alas, most of the believers in such supposed supernatural phenomena appear to prefer to be fooled.

A New Manual of Christian Evidences

The author is Rev. W. A. Candler, D. D., LL. D. The title is *Christus Auctor*,* which it would have been better to put into English, in view of the class of readers addressed, for the volume is not meant chiefly for scholars but for ordinary people. It is written from the conservative point of view, opposing modern rationalistic criticism. It magnifies unduly the danger to Christianity growing out of the higher criticism and fails to do justice to the conscientiousness and consecration of most of those whose views it condemns. But it justly points out that some of their claims have proved excessive and unwarranted.

It presents a clear, simple, vigorous argument for the reasonableness of Christianity, the existence of God, his self-revelation in Jesus, the reality of the resurrection, the authenticity and authority of the Bible, etc. It does not profess to offer anything new but it restates familiar truths in a lucid, impressive manner. That it is somewhat rhetorical in style suggests that its material may have been used originally in the form of sermons and does not impair its logical force. It will prove the more readable to many upon this account.

Necessarily it is general rather than minutely detailed in its reasoning. But it is not superficial. Its argument for the inspiration of the Scriptures is able.

* Charles Scribner's Sons. \$3.00.

* Harper & Bros. \$1.50.

* Barbee & Smith.

But this would have been none the less powerful if the writer had conceded that the higher critics also are honest students, seeking as truly as himself to ascertain and declare the truth. This is a defect in the work. Truth does not need that its advocates, when they disagree, should impute unhandsome motives to each other.

Historical Jurisprudence *

Prof. G. C. Lee, of Johns Hopkins, rightly ranks the subject of his work among the historical sciences, although its relation to the ethical is close. It is remarkable that its importance has been recognized not only in the Old World but even in South America more than among ourselves. But at last it is beginning to receive its due attention. Professor Lee offers his volume as an aid to the teacher and a guide to the student. Certainly it will serve well as a text-book, but it is suited to perform a far wider service.

The Foundations of Law, The Development of Jurisprudence and The Beginnings of Modern Jurisprudence are the titles of its three chief divisions. The first treats of the law in Babylonia, Egypt, Phœnicia, Israel, India and Greece. The second of Roman law in its successive stages of development; and the third of its reception in Italy, Germany, France, Spain and Scotland, and of early English law.

Thus appears easily to the reader the progress of the development of law from its simple beginnings to something of its modern comprehensiveness and efficiency, although the author does not come down later than the thirteenth century. Judicial processes are outlined and the laws relating to banking and other branches of trade, to family relations, inheritance, and all the many phases of human private and commercial intercourse are described. It is of interest to note how law adapted itself to conditions, how nation copied from nation, and how law followed the spread of trade.

The author has known when to be concise and when to expand at length, and he has shown clearly that much of every national system of law belongs to the common stock and is the property of and advantageous to humanity as a whole. He has done well an important work.

The New Books

* * * In some cases, books announced in this department will be reviewed editorially later.

RELIGIOUS

The History of the Higher Criticism of the New Testament. By Prof. H. S. Nash. pp. 192. Macmillan Co. 75 cents.

One of the excellent series of New Testament hand-books edited by Prof. Shailer Mathews of the University of Chicago. A compact history of Bible study in the Christian centuries, an elucidation of the modern historical method as contrasted with the ecclesiastical method of the middle ages, which made tradition a sufficient certification and interpretation of the Word of God. Scholarly in treatment, reverent in spirit, clear in style, within the range of lay readers.

"Unto You, Young Men." By Archdeacon Sinclair. pp. 258. J. B. Lippincott Co. A series of direct, manly, wise and tender addresses to young men by one who understands them. The style, although popular, is dignified and the themes naturally chosen for such addresses are handled with freshness and force. An excellent book.

* Macmillan Co. \$3.00.

A Christmas Sermon. By R. L. Stevenson. pp. 23. Chas. Scribner's Sons. 50 cents.

Interesting in itself and as indicative of its famous author's religious views. They are practical and simple and, as here expressed, center around the duty to improve one's self spiritually.

The Poetry of the Psalms. By Henry van Dyke. pp. 25. T. Y. Crowell & Co. 60 cents.

Short but full of meat. Wide and deep scholarship and profound religious feeling have blended in producing the work. A notable holiday gift in its way it will be.

Unto the Hills. By J. R. Miller, D. D. pp. 32. T. Y. Crowell & Co. 60 cents.

An illustrated meditation on the 121st Psalm. Spiritually refreshing and invigorating.

Choosing a Life Work. By L. R. Fiske, LL. D. pp. 227. Eaton & Mains. 90 cents.

Sound sense permeated by true religion and uttered pointedly.

BIOGRAPHY

Paul Jones. By Augustus C. Buell. 2 vols. pp. 328, 373. Chas. Scribner's Sons. \$3.00.

Frederick Lord Leighton. By Ernest Rhys. George Bell & Sons. \$3.00.

A third and somewhat abbreviated edition of the author's life of Lord Leighton. Presents the career of a singularly noble life, free from those moral obliquities which so often go with the artistic temperament. The history of art in Great Britain during the last half-century may not have been as full of ferment and originality as some might wish. But, thanks to Leighton, Millais, Hunt, Poynter and others, it has been a record of high moral ends and moral living. Here not only are the main facts of Leighton's life, with estimates of his artistic rank, but also excellent reproductions of nearly a hundred of his paintings, mural decorations and sculptures and a complete list of his art products.

Richelieu. By J. B. Perkins, LL. D. pp. 359. G. P. Putnam's Sons. \$1.50.

In the series of Heroes of the Nations. Original sources have been consulted. About few other great men have so many volumes been written. But this concise, temperate, judicious and scholarly work will readily find its place. It is a skillful, discriminating study of the great cardinal, his times and his work.

STORIES

Hugh Wynne. By S. Weir Mitchell. pp. 567. Century Co. \$1.50.

A very handsome reprint of a novel which many consider the best written for many years, and which certainly ranks among the few foremost American novels of the closing century.

Elizabeth and Her German Garden. pp. 179. Macmillan Co. 50 cents.

A new and tasteful edition of this charming and deservedly popular book. One hears about it more and more and always in the same tone of gratification.

Sybaris and How They Lived in Hampton. By Dr. E. E. Hale. pp. 470. Little, Brown & Co. \$1.50.

Another volume in the new uniform edition of Dr. Hale's works. Two practical studies in social economy, philanthropy and kindred matters in the narrative form and full of significance.

Under the Great Bear. By Kirk Munroe. pp. 313. Doubleday, Page & Co. New York. \$1.25. One of the author's best stories. Sensational but not unhealthy. A tale of a thrilling journey into the northern regions of this continent.

The Irish Brigade. pp. 384; **Out with Garibaldi.** pp. 346; **With Buller in Natal.** pp. 370. By G. A. Henty. Charles Scribner's Sons. Each \$1.50.

Mr. Henty's annual crop of stories. Remarkably good in view of the speed with which they must have been written. Lively and entertaining and somewhat instructive. High toned also in spite of a too slight appreciation of the horrors of war and human slaughter. The volume on the Boer war exaggerates the military successes of the British and fails to do justice to the moral qualities of the Boers.

POETRY

An American Anthology, 1787-1899. Edited by E. C. Stedman. pp. 878. Houghton, Mifflin & Co. \$3.00.

Supplementary to the compiler's Critical Review of American Poetry in the Nineteenth Century. Does not profess to be a complete collection of American verse of consequence, yet little or nothing worth insertion can have

been omitted. It comes down to the present time, and is chronological. It will probably surprise even well-informed readers by its revelation of the wealth of the poetical product of our country in the last quarter-century and—even though masters of the first rank be few—of the high average quality of our national song. It is a rich treasure for the home or library and thoroughly edited and prepared for serviceableness.

The Complete Poetical Works of Elizabeth Barrett Browning. pp. 530. Houghton, Mifflin & Co. \$2.00.

This is the Cambridge Edition. But to reprint some of these poems, which but for the author's name hardly could attract a second glance, is a pity. The text is that of the latest comprehensive English edition and the author's italicizing and capitalizing have been reproduced faithfully. In the Notes and Illustrations in the Appendix is offered a survey by the editor of Mrs. Browning's characteristics as a woman and a poet.

Longfellow's Evangeline. Edited by L. B. Semple, Ph. D. pp. 137. Macmillan Co. 25 cents.

A pretty little number in the Pocket English Classics Series.

MISCELLANEOUS

The Monitor and the Navy under Steam. By F. M. Bennett. pp. 369. Houghton, Mifflin & Co. \$1.50.

Roman Art. By Franz Wickhoff. Edited by Mrs. S. A. Strong, LL. D. pp. 198. Macmillan Co. \$8.00.

Constantinople. By E. A. Grosvenor. Introduction by Gen. Lew Wallace. 2 vols. pp. 811. Little, Brown & Co. \$4.00.

An elegant, new, revised edition of a well-known work which will always be a standard upon its topic and which also abounds in interest. Printed very handsomely and finely illustrated. Sure to possess increasing value in the future because Constantinople is destined to be the scene and center of some of the most important political changes which are to occur. A fine holiday gift.

The Antarctic Regions. By Dr. Karl Fricke. pp. 292. Macmillan Co. \$3.00.

A history of exploration and an account of the geography, climate and fauna and flora of the region. Scholarly and interesting to students of such themes. Not popular in style, yet far from dull. Illustrated.

The Attache at Peking. By A. B. Freeman-Mitford, C. B. pp. 386. Macmillan Co. \$2.00.

An old book reprinted in view of current interest in Chinese matters. In the preface the author urges that a change of the Chinese capital city to some other than Peking be insisted upon. The letters are graphic pictures of personal experience and observation at a time—in 1865-66—when an outbreak almost occurred which probably would have been as bad as that which has just occurred.

Short Story Writing. By C. R. Barrett. pp. 257. Baker & Taylor Co. \$1.00.

A volume of definition, criticism and instruction. Sensible and based upon careful and intelligent study. Young writers will do wisely to read it and heed it.

Landscape Painting in Water Colour. By John MacWhirter, R. A. pp. 63. Cassell & Co. \$3.50.

Instructive and illustrative. Introduction containing suggestions is by Edward Bale, R. I. Twenty-three studies make up the book. They are diversified and each is accompanied by advice. Students will appreciate the value of the book. Others also will enjoy its beauty.

Macaulay's Literary Essays. Edited by G. B. Watrous. pp. 321. T. Y. Crowell & Co. 50 cents.

A neat edition of pocket size in a box.

Notes

The copyright on Balzac's novels has expired.

The new novel by Winston Churchill, author of Richard Carvel, will deal with our Civil War. It is not to appear serially.

Harper's Monthly is about to publish a story by John Oliver Hobbes which is to deal largely with English Nonconformist life.

Elizabeth, who wrote of her German garden so charmingly, is not the Princess Henry of Pless after all but the Countess von Arnim.

Messrs. Doubleday, Page & Co. are to issue the first number of their new magazine, *The World's Work*, on Nov. 1. It is to be bound so as to lie open while being read, i. e., by sewing instead of wiring.

Irving Bacheller—author of *Eben Holden*, a novel which we recently commended warmly, published by the Lothrop Co. of this city—is a descendant of John and Priscilla Alden through his mother and through his father from Rev. Stephen Bacheller, an eminent colonial divine.

Marie Corelli was intended for a musical career but employed an interval of rest, after a period of too severe study, in writing a novel which Hall Caine among other readers condemned severely in manuscript, but which was published and proved the first step in a literary career which certainly has been distinguished whatever may be thought of her temper and taste.

Milton's original *Commonplace* book has just been acquired by the British Museum authorities. It was accidentally discovered in 1874 when an examination of the family papers of Sir Frederick Graham for the purposes of the Historical Manuscripts Commission was under way. The entries represent just a hundred authors and are in four languages, Latin, French, Italian and English. They are divided into three sections, ethics, economics and politics.

Missions in China and the Missionaries' Demands

The diplomats in Peking have had laid before them a statement by veteran missionaries in China like Rev. Drs. Martin, Wherry, Goodrich and Rev. Messrs. J. L. Whiting, Arthur H. Smith, W. S. Ament and F. H. Chapin, none of whom have been in China less than twenty years and some of whom have been there fifty years. These veterans ask that in the settlement which the Powers are about to make with China: first, that the Chinese found to have been leaders in the anti-foreign movement be adequately punished; second, that the native Christians be indemnified for loss of life and property. They urge the necessity of insisting upon educational reform in China: first, by the abolition of the present literary test of merit in the civil service; second, by the introduction in its place of branches of Western learning; third, by the discontinuance of the worship of Confucius as a compulsory educational rite; fourth, by placing all Chinese, irrespective of religious beliefs, upon the same footing in matters of educational privilege.

They ask for a radical revision of the civil and criminal processes in China: first, that all Chinese, irrespective of religious belief, shall be placed upon the same footing in the courts; second, that court officials shall receive such salaries and such punishment for bribery as shall tend to do away with the present corruption of the courts; third, that all temple rites worship and idolatrous rites as a condition of holding military and civil office shall be abolished.

They express the opinion that in demanding indemnity from the Chinese government adequate allowance should be made for loss of time caused by the Boxer disturbances, for all traveling expenses, including those to and from foreign lands, which missionaries have incurred through the Boxer disturbances and the orders to quit China, for future rise in prices in building material and labor, for rent of premises until new ones can be built, and for literary work destroyed.

It will be seen by this that the missionaries on the ground are much more insistent upon full indemnity for losses incurred than the officials of the missionary societies in this country.

The Relief of Peking

A letter has just been received from Dr. Arthur H. Smith, describing the experiences he and his colleagues underwent in the siege of Peking. Writing Aug. 28, Dr. Smith said that he had not seen a newspaper of later date than the middle of May. But somehow or other news had come to him that the world thought he and his fellows had been massacred and decently interred, according to rumor from Shanghai. He knew nothing then of the fate of the missionaries at Kalgan, Paotingfu or Shanai, nor had he heard from the Porters in Tientsin. He describes the dominance of the military over the civilian, hence twenty tons of mail matter were lying undistributed somewhere between Peking and the coast. Of the siege and the rescue, his day-by-day account of which will be published in full in the *New York Sun*, he says it "is as wonderful as anything recorded in the Old Testament miracles."

Describing the coming up of the allies to the city walls and their seemingly futile attacks on the gates and thick stone battlements, Dr. Smith goes on to say:

"About half past two o'clock a man came running into the British legation with a message from the minister from the American captain in command on the wall that foreign troops were approaching under cover of the houses in the southern city. It was Mr. Moore, a British subject, who first spied them, and who gave the notice. Within the next few moments there was much running out of the south gate of the British legation by those who had leave to do so. Arriving at the American legation we were met by a few rushing out from that compound with the word that the troops had already entered the water gate at the foot of the canal street. It is but a few rods to the corner, and sure enough, on rounding it we saw Major Vaughn leading a company of the Seventh Bengal Infantry (Rajput Infantry), with General Gazelee coming up the slopes to the street out of the canal. The banks were lined with excited Chinese, and a handful of not less excited foreigners, who found it difficult to command their voices to raise even a feeble cheer. On reaching the British legation there was such a scene of bewildering joy as surely was never before seen in Peking. The Rajputs were speedily followed by the Twenty-fourth Punjab Infantry (a frontier regiment), then the First Sikhs, all cheering with a will as they passed into the south gate, past the house of the first secretary, past the hospital, past the house of the Chinese secretary, and filed into the tennis court lawn until the whole legation was speedily a vast tangle of Rajputs, Sikhs, Bengal Lancers and the Fifth and Fourteenth American Regiments, who were close behind. The sudden revulsion from death to life was almost too much for human nerves. 'And there was great joy in that city.' The next day the seventh verse of the 124th Psalm was telegraphed home as a summary of the situation: 'Our soul is escaped as a bird out of the snare of the fowlers; the snare is broken and we are escaped.'"

Notes

Fifteen Belgian and Dutch Roman Catholic missionaries in China have made their way out across the Gobi desert as did the American Board party, Kiachta being their first stopping place on Russian soil. They are coming home via Russia. They were without funds when they arrived at Kiachta, and in a wretched condition.

Rev. Charles E. Ewing and wife, who arrived in Victoria, B. C., Oct. 8 and are now on the way home, in an interview with a local reporter describe the defense of the Roman Catholic mission in Peking by Bishop Xavier, six priests, twenty sisters, 2,000 converts and thirty French and ten Italian guards, the company between them having only forty rifles, as one of the most splendid demonstrations of

courage and resource that has been seen since the anti-foreign outbreak began.

An Associated Press dispatch from Peking charges the missionaries with being guilty of looting, some of them being said to be among the most persistent thieves. Circumstantial evidence is given to the extent of describing one who, with five loads of furs and antique furniture, was recently stopped by Major Waller, the American officer in charge, who asked the missionary for his authority to take the goods. Not recognizing Major Waller, the missionary said that he was doing it by authority of Major Waller. Major Waller denied the right and the permission and confiscated the goods. This is a serious charge, and we await with interest news corroborating or denying it.

Dr. Morrison, the able correspondent of the *London Times* in Peking, praises unstintingly the courage of Rev. Dr. William S. Ament of the A. B. C. F. M. station in Peking who, when Mr. Conger, the United States minister in Peking, was forced to decline to send an escort to the relief of the A. B. C. F. M. missionaries in Tung-cho, started off alone to aid them as best he could. "It was an act of courage and devotion," says Dr. Morrison, "that seemed to those who knew the country a deed of heroism." Dr. Morrison also discloses the fact that when the Tung-cho missionaries arrived safely in Peking they at once communicated with Washington without using Minister Conger as intermediary.

The Board's New Vice-President

Who is more fitted for the vice-presidency of the American Board than the son of Mark Hopkins, who for so many years was the dig-



REV. HENRY HOPKINS, D. D.

nified and influential head of the organization? Dr. Henry Hopkins, elected at St. Louis last week to succeed D. Willis James, is in the full strength of his maturer years and will bring to his new position the genuine Williams College "hay-stack" devotion to foreign missions. As pastor of the First Church in Kansas City for the last twenty years, he has been widely influential in building up Congregationalism in that city and all the region round.

Mr. James's retirement from the vice-presidency is due largely to his health. He will still, however, we are glad to say, maintain that active interest in the affairs of the Board which has been of such value to it since he became vice-president.

The coming encyclical of the pope of Rome will deal with Christian socialism and American democracy. United States Minister to Spain Storer, who is a Roman Catholic, has just been admitted to an audience with the pope, whom he reports as entirely satisfied with American occupation and control of the Philippines. Several attempts of the Filipino Catholics to secure papal championship of their cause have proved fruitless.

The American Board at St. Louis

A Stirring Meeting and Broad Plans for the Future

Congregationalism in St. Louis has always seemed to have reached the southernmost limit where its Puritan blood can circulate vigorously; and it also seems to have caught something of the sunshine and warmth of the South, so that its welcome to its kin is always as hearty as it is genuine. Really the Congregationalist away from home feels a little more at home in St. Louis than anywhere else. Perhaps this is in part because its founders here were mainly New Englanders whose fellowship was closer in earlier days because they felt somewhat that they were in a foreign land. Perhaps it was because the pioneer pastors, Drs. Post and Goodell, gave a peculiarly hospitable character to the churches to which they ministered, a character which their successors in First and Pilgrim Churches have been diligent to cultivate.

Whatever the reason, Dr. Burnham's words of welcome to the Board as its ninety-first annual meeting opened in Pilgrim Church, Wednesday morning, Oct. 10, seemed to voice a traditional sentiment and were in keeping with as bright skies as could be revealed to a great city whose prosperity is signalized by a thin, smoky veil through which Pilgrim Church spire rises highest. These words called forth a fitting response from President Capen, who spoke of the two things that would be most prominent in the convention, the fact that this is the closing year of the greatest missionary century in Christian history and the shadow of suffering and martyrdom of missionaries in China. The list of martyred missionaries of 1900 hanging on the wall over against the list of the first missionaries ordained at Salem in 1810 added emphasis to the two things mentioned.

THE WORK AT HOME

The first question to be considered was, How far are the Congregationalists of America actively engaged in fulfilling the command of Christ to disciple all the nations? Looking at the positive side of the answer the service appears to be genuine and not unworthy of the mission to which the churches are called. The labors of the secretaries and other officials are not mentioned in the reports. But we know that they are untiring and filled with anxieties and sympathies inseparable from close and constant association with the more than 500 laborers and their thousands of native helpers in the twenty missions of the Board.

The report of Secretary Daniels for the home department, effectively summarized by him, suggested the extent of the service of the Prudential Committee—a service entirely gratuitous by men whose time and business experience are of high value. Their regular weekly meetings are supplemented by the work of fourteen sub-committees, to whom important subjects are referred for written reports to the main body.

The district agencies, centered in New York, Chicago and San Francisco, have been faithfully and systematically spreading information and quickening interest, aided by a number of missionaries home on furlough. Many of the corporate members, co-operating committees, pastors and Sunday school superintendents have done effective service. One needs to have the working of this part of the organization of the Board spread in detail before him in order to realize what it has meant to bring the \$516,536 into the treasury by gifts of the living, a gain over the preceding year of \$26,128. Of the 5,604 churches, 3,600 have made contributions, about the same number as the last year. Of our 3,686 Christian Endeavor Societies, 1,537 gave \$22,496. In the Sunday schools the advance has been most encouraging, yielding large results for the new efforts made to interest them in the work.

Out of 5,600 schools which might reasonably be expected to give, 1,246, an increase of seventy-eight per cent., gave \$17,204, an increase of fifty-five per cent. This helps us to realize what may be done in this promising field.

The death roll of the corporate members for the year is perhaps the most remarkable of any year in the history of the Board—J. C. Holbrook of California, Aaron Kimball of Minnesota, R. S. Storrs and A. J. F. Behrends of New York, E. A. Park, D. L. Furber, C. C. Burr, Cyrus Hamlin, J. E. Twitchell and E. G. Porter of Massachusetts.

THE WORLD FIELD

It would inspire any Christian to seek his part in saving the world to get a clear vision of the world-wide work of the American Board—a vision of schools, colleges, industrial training, orphanages, hospitals, churches—enterprises affecting for good the happiness, character and usefulness of millions of human beings of many races in many lands. Such a vision was given in the annual survey prepared by Secretaries Smith and Barton, and outlined in an address by the latter. In it appeared not alone the increase in number of churches and other institutions, but the spiritual uplift of communities affecting entire nations, the growing self-reliance of native leaders, sometimes occasioning difficulties and divisions requiring prayerful and wise administration, but steadily working out good results in each mission.

The wars and the movements of governments are inextricably interwoven with the peaceful and unselfish ministries of the Board. The Pacific Ocean, becoming a great highway of nations, lifts into hitherto unthought-of importance the missionary labors in the Hawaiian and Micronesian Islands. The South African war, which has temporarily broken up one station of the Zulu Mission, promises to result in opening great areas to missionary efforts. Even last year, with all its drawbacks, the additions to the churches were more numerous than for several years previous. In West Africa increased attendance at schools and greater regularity, in East Africa cheering progress of industrial education, hint at the growing breadth, force, confidence of the work, the larger ambition and influence of native preachers and teachers.

Chief attention naturally was turned to China. The story of trial, suffering and death has been told in detail in *The Congregationalist* in weekly installments. It was vividly reproduced by the secretaries. It lightened the sorrow to know that though five of the seven stations in North China had been destroyed, while thousands of converts were slain, the destruction had been preceded in Tung-cho by the greatest revival that has ever visited any station in that empire. With the once prosperous Shansi mission wiped out, and the buildings at Foochow destroyed, it required strong faith to look forward to new work, but no note of retreat was sounded.

In Western Turkey boarding schools and colleges are sending many young women into all parts of the country, providing educated Christian leadership. In Eastern Turkey some of the 2,000 orphans cared for by the Board are getting old enough to become teachers, and their influence for good in communities is beyond expectation.

Christianity in Japan has importance in society and government quite beyond its numerical strength, the nation is assuming responsibilities which would hardly have been possible but for what Christian missions have done for her. These missions greatly need re-enforcement and the time is ripe to send them.

Famine and pestilence have wrought greater havoc in India than war in other lands. Yet Christian ministries have made impressions which can never be effaced. Madura has not been within the region of famine, but cholera has wrought ravages which called forth Christian sympathy and help. Nearly 24,000 boys and girls in schools and colleges are in training to be among India's future leaders, and if the force of missionaries could be adequately increased the results might be many fold.

This condensed summary of the chief themes of the annual meeting only hint at the work being done in twenty missions, with 102 stations, 1,268 out-stations and 1,641 places for stated preaching. In the nations named and in papal lands are 166 ordained missionaries and thirty-nine physicians with their families, 539 laborers in all, from the United States and Canada. Associated with them are 3,472 native laborers. There are 493 churches, with 51,699 members, and 63,638 in Sunday schools. Fourteen theological seminaries and station classes are training 196 students for the ministry, while 59,671 pupils are under instruction, and native contributions reported amount to \$156,642.

These reports were supplemented and illustrated by addresses from several missionaries: Dr. Van Allen of Madura, Rev. James Smith of Marathi, Dr. H. O. Dwight of Constantinople, Rev. C. S. Sanders of Aintab, Rev. Messrs. J. L. Atkinson and W. L. Curtis of Japan.

THE SERMON

It seemed peculiarly appropriate that the preacher in this year of trial should be a member of the Prudential Committee, though he was selected for this service before he was chosen on the committee last year. He is Dr. E. C. Moore of Providence, and his message was more tender and solemn because of his intimate acquaintance with the unusually heavy burdens laid on the Board this year by the murders and destruction in China and the famine and pestilence in India. His text was 1 Kings 19: 7, and his subject was The Vision of God. He sought to show how we may keep both the vision of the godlike work there is for us to do and the vision of God, through whom alone the work can be done. The insight into the mind of Him who is the truth and the consequent confidence that right will prevail enable the servants of the truth to walk serenely through lives of poverty, abuse and even martyrdom.

After the sermon Rev. J. T. Perkins of Madura made an earnest appeal in behalf of the soul need of India. The familiar voice of Dr. Goodwin in an earnest closing prayer brought to mind impressive meetings of earlier years.

THE SITUATION IN CHINA

The session of Thursday morning was anticipated with great interest, as the matter of supreme significance was assigned to that time. The discussion was opened by a paper by Sec. Judson Smith. It was a dispassionate recital of the events in China connected with the missionaries of the Board during the year, of the extinction of one entire mission and of the unprecedented destruction of life and property. It was a strong judicial arraignment of the Chinese government and troops as responsible for the murder of missionaries, their wives and children. It was also a convincing defense of the work and lives of missionaries of the Board against the charges that they have caused the troubles in China. Through all the address the note of triumph arose above the note of sorrow, and of confidence in the continuance of the work with far larger results. The address was listened to with profound attention and at its close received prolonged applause.

The missionaries who followed were, with

one exception, young men, with ten to fifteen years of service, who told their stories simply, stuck to the point and had the active sympathy of the audience. Their fields are in north China, and they gave information which, if not new, was put into fresh form and gave new light on the situation.

Rev. E. E. Aiken discussed in clear outlines the causes of the Boxer troubles and the remedies. Rev. G. H. Ewing pointed out the evidences of the divine hand of Providence in the great uprising. I. J. Atwood, M. D., the sole survivor of the Shansi mission, told affecting of his parting, when he left for the United States, with the little band whose pictures, wreathed in smiles, hung around the audience-room. W. C. Noble, M. D., showed how foreign aggression in taking possession unjustly of lands, railroads and mining had aggravated the Chinese. He described also the sympathy of many of them with the missionaries. His appeal in behalf of the martyred Chinese converts was an impressive climax. Rev. Dr. C. A. Stanley illustrated by incidents the trouble made by Roman Catholics in their demands on the Chinese government and the progress of the movement for reform.

Three addresses followed by President Eaton of Beloit College, Rev. H. P. Beach and Dr. H. A. Stimson. They all helped to dissipate any vengeful feelings for the Chinese, if such had existed, while they emphasized the necessity for just punishment for the guilty and aroused fresh enthusiasm for giving the gospel to a race whose possibilities for noble character have been illustrated by the persecution which many thousands of native converts have endured during these recent months ending with multitudes of them only with death.

In the afternoon testimonies were given by several missionaries recently returned from China. Two of these, Rev. Mark Williams and Rev. W. P. Sprague, escaped through Russia. Rev. Franklin M. Chapin and Dr. W. R. Ingram were in Peking during the siege. Never before have such thrilling experiences of danger and deliverance been brought to the Board meetings by eyewitnesses as these stories from missionaries from China. The remarkable deliverances from persistent attempts to burn out the legations seem plain answers to prayer, and the estimate held by the besieged Americans of our missionaries is expressed in the following letter, written to them by United States Minister Conger.

MINISTER CONGER'S LETTER

LEGATION OF U. S. A.,
PEKING, CHINA, Aug. 18, 1900.

The Besieged American Missionaries: To one and all of you so providentially saved from threatened massacre, I beg, in this hour of our deliverance, to express what I know to be the universal sentiment of the diplomatic corps, the sincere appreciation of and profound gratitude for the inestimable help which you and the native Christians under your charge have rendered toward our preservation. Without your intelligent and successful planning and the uncomplaining execution of the Chinese I believe our salvation would have been impossible. By your courteous consideration of me and your continued patience under most trying occasions I have been deeply touched and for it I thank you most heartily. I hope and believe that somehow in God's unerring plan your sacrifices and dangers will bear rich fruit in the material and spiritual welfare of the people to whom you have so nobly devoted your lives and work. Assuring you of my personal respect and gratitude, believe me,

Very sincerely yours,
E. H. CONGER.

[Signed]

THE PRESIDENT'S ADDRESS.

The first annual address of President Capen opened with a rapid review of the ninety years' work of the Board and its results. It was the fruit of a business man's study of missionary problems in the light of history. His theme was Our Missionary Copartnership.

He discussed practical methods of strengthening the copartnership. Each church should be a partner and each member in it. Mr. Capen suggested a personal canvass of every church each year in October by a strong committee, in a systematic effort to secure definite pledges of gifts for all the six benevolent societies. Every pastor should preach on the subject during that month. Theological seminaries should train ministers to be intelligent and informing partners in missions. All Sunday schools and Christian Endeavor Societies ought to be brought into active partnership. The corporate members are the responsible partners and men should be chosen to that office not for honor but for service. The Twentieth Century Fund was advocated and its purpose set forth as has heretofore been described in our columns. Mr. Capen did not use notes but spoke directly and convincingly for an hour to a very attentive audience.

The president's address having outlined a policy with suggestions that it be followed, it was referred to a committee, consisting of Rev. Messrs. A. E. Dunning, G. R. Leavitt and H. A. Schauffer, to report recommendations to the Board. This committee subsequently presented three recommendations, which were unanimously adopted, as follows:

1. Heartly approval of a yearly canvass in October of every church for the six benevolent societies.
2. Indorsement of the forward movement for a Twentieth Century Fund, with a pledge of individual and united efforts to carry the movement to final success.
3. Recognition of the paramount importance of educating the rising generation in responsibility for the redemption of the world through Jesus Christ. A permanent place for this education should be provided in the Sunday schools. The officers of the Board were encouraged to continue on a larger scale the work so successfully carried on last year with the Sunday schools by preparing and circulating appropriate literature and by efforts to secure a gift from every Sunday school and participation in this work by every member.

THE FRIDAY MORNING MEETING

The change of the time of opening the annual meeting to Wednesday instead of Tuesday necessitated other changes which eliminated a cherished feature of the anniversary, the farewell meeting on Friday morning. Other exercises, however, were similar to those in previous years. Some of the best addresses of the week were made by Rev. Messrs. D. S. Clark, V. F. Loba and D. F. Bradley, based on the paper on China by Secretary Smith and on the reports of the home and foreign departments. Three missionaries were also heard: Rev. Messrs. E. S. Hume and E. P. Holton of India, and E. P. Haskell of European Turkey.

THE BUSINESS MEETING

After the Lord's Supper, on Friday afternoon the corporate members transacted in brief space the business specially connected with the organization of the Board. On recommendation of the committee to nominate new members the proposition to change the proportion of new members nominated by state associations from three-fourths to one-half was discussed and laid over till the next meeting.

These new corporate members were elected:

Rev. Messrs. W. R. Campbell, F. A. Warfield, R. M. Woods and Messrs. Eleazer Boynton and G. E. Keith of Massachusetts, Rev. F. S. Child of Connecticut, Rev. N. D. Hillis and Mrs. Joseph Cook of New York, Pres. Cyrus Northrop of Minnesota, Rev. C. H. Patton of Missouri, M. V. B. Parker of Kansas and Rev. A. W. Ackerman of Oregon.

Mr. D. Willis James by letter said it would be impossible for him to accept re-election as vice-president, while he declared his continued loyalty to the Board. Rev. Dr. E. B. Webb also wrote that he could not serve longer on the Prudential Committee. It was understood that reasons of health prompted both to withdraw from positions calling for

active service. A minute was unanimously adopted expressing the regret of the Board that these brethren find it necessary to cease their labors and expressing the affection of the members for these honored men who have so devotedly and long served the cause of missions. Rev. Dr. Henry Hopkins of Kansas was chosen vice-president; the other officers were re-elected; W. P. Ellison and Rev. Dr. A. H. Plumb were re-elected on the Prudential Committee, and Rev. Dr. F. E. Clark and Edward Whitin of Whitinsville, Mass., were chosen new members.

THE GREETING FROM HAWAII

A dramatic introduction to the Thursday evening services was given by a greeting, both hearty and substantial, brought by Mr. Peter Cushman Jones of Honolulu. The message was as follows:

To the American Board of Commissioners for Foreign Missions; Greeting: The board of the Hawaiian Evangelical Association desires to convey to your honorable body, by the hand of their beloved associate, Peter Cushman Jones, its earnest congratulations upon your expected prosperous entrance upon the twentieth century.

We have ourselves closed the eightieth year since your most favored mission to the heathen of Hawaii was established. Its work has resulted in the complete maturity of Hawaii as a Christian, civilized and most prosperous territory, and in the induction of the descendants of those former heathen into the fullest privileges of the citizens of the United States of America.

We rejoice to learn from our beloved brother that he goes not empty-handed, but carries from Christians here some token of their loving regard for your great work.

May that work go on in increasing and ever-increasing activity, until the blessed light of Christ shall have filled not only Hawaii but all the peoples of the earth with his redeeming power. In behalf of the Hawaiian board,

Respectfully yours, SERENO E. BISHOP,
Honolulu, Sept. 10, 1900. Committee.

The token referred to consisted of \$9,000 toward the Twentieth Century Fund, the names of the subscribers being read by Mr. Jones with a few personal words concerning each:

Mothers of the mission—Mrs. Mary Castle, \$1,000; Mrs. Mary S. Rice, \$500.

Mission children—Charles M. Cooke, \$1,000; George N. Wilcox, \$1,000; Albert S. Wilcox, \$500; Henry P. Baldwin, \$250.

Married mission children—I. B. Atherton, \$1,000; S. M. Damon, \$1,000; B. F. Dillingham, \$1,000; H. Waterhouse, \$250; P. C. Jones, \$1,000.

Mission grandchildren—I. P. Cooke, \$150; Charles H. Atherton, \$125; Alice H. Jones, \$125.

Great-grandchildren—Edwin Austin Jones, \$100.

Mr. Jones also, on his own responsibility, promised from the First Church of Honolulu, in addition, \$1,000 for operating expenses, \$1,000 toward the payment of the debt and \$1,000 for special work in China. Dr. Stimson responded felicitously, referring to the fears expressed by some Americans when the annexation of Hawaii was being discussed on account of the dangerous influence of the descendants of missionaries.

THE FINAL SESSION

Friday evening was a kind of supplement, valuable and interesting, being a discussion on the suitable training of ministers for foreign fields by several professors in our theological seminaries, the leading speakers being Prof. Williston Walker of Hartford, Prof. George F. Moore of Andover and Pres. J. K. McLean of Pacific Seminary. Prof. F. C. Porter of Yale, Principal George of Montreal and Prof. H. M. King of Oberlin made brief addresses.

Then Rev. Dr. C. H. Patton, pastor of First Church, in fitting words expressed what the meeting had been to the churches of the city, and President Capen, with a few parting sentences, brought the session to its close.

Youth and Unity in Vermont Churches

Consulting State Editors: Sec. C. H. Merrill, St. Johnsbury; Rev. Messrs. H. L. Bailey, Middletown Springs; Evan Thomas, Essex Junction

When Ye
Think Not

A plan just adopted by the Endeavor Societies of Rutland County carries suggestion for experiment by groups of churches for their midweek meetings. Conventions are valuable, but there we see people at their best and are not quite sure that they live at concert pitch the year around. To expect company has a stimulating effect, and for this and to quicken fellowship and banish the feeling of isolation which at times grips the workers in a little rural community a system of visitation is being prepared, whereby each society will this winter send a delegation to inspect and encourage four of its neighbors and will in turn be visited by four. The delegations are to be carefully chosen, with a view to the best mutual results, and their dates will be known only by themselves. Hence the application of the moral of several of Christ's parables may presently be looked for in pulpits and society meetings where those who wish to appear well before visitors know not the month nor the day of these unheralded visitations.

The Y. P. S. C. E. from Infancy to Manhood*

BY REV. ALFRED V. BLISS, LUDLOW

The Young People's Society of Christian Endeavor, when it reached Vermont in December, 1881, was not an entire stranger. Several forerunners had prepared the way. As early as 1830 the so-called "protracted meetings" were sowing seed for a great revival of religion. This was followed with fellowship meetings and later with the work of special evangelists, and early in the seventies by the work of laymen arranged by committees of the Young Men's Christian Association. The hearts of the people were warmed, their religious zeal was quickened, they began to expect something; a tidal wave of religious enthusiasm swept over the state, leaving noticeable traces in homes and churches. The religious interest developed by the great movements prior to the advent of Christian Endeavor reached a climax in the seventies during the work of the Y. M. C. A. During the year ending May 1, 1874, there were only 767 additions to Vermont churches, and of these but fifty-four per cent. were on confession. But during that ending May 1, 1875, the figures almost doubled, there being a total addition of 1,478 members, with over seventy-one per cent. on confession. In 1876 there were 2,270 accessions, with over seventy-nine per cent. on confession. This is evidently the direct fruit of the work of the Y. M. C. A.

In the St. Johnsbury church from 1875 to 1884—and I fancy the same fact holds true substantially for many other churches—meetings of young people were held practically the same as the Y. P. S. C. E., or in some cases more like a Methodist class meeting. This completed the gradual preparation for the advent of Christian Endeavor.

It is born in Portland, Me., in February, 1881, and appears in Vermont in First Church, Burlington, in the following December, this being the fifth society formed in the United States.

The proverbial darkness just before dawn appears in the small number of additions to the churches in 1881, only 683. From the

*Seventh in the series on Evolution of the Church in Vermont. In the next Rev. Henry Lincoln Bailey will describe men's and boys' organizations.

birthday of the Endeavor movement the number begins to rise until in 1885 there are 1,343, with sixty-six per cent. on confession, and in 1886 there are 1,612, with sixty-nine per cent. on confession. This is the highwater mark under the régime of the Y. P. S. C. E., though there is no decline to cause surprise until 1897, when the figures drop to 975, and in the last year to 915. In 1895 the total membership in the Endeavor Societies reaches a high mark from which it gradually declines.

This seems ominous, but it need not startle us. In 1889 the Epworth League was formed in the Methodist Church, and two years later the Baptist Young People's Union was formed, both modeled substantially after Christian Endeavor. Many Endeavor Societies in the Methodist and Baptist churches have withdrawn from the Y. P. S. C. E. into their own denominational societies. This accounts largely for the decline in members in the Y. P. S. C. E.

The other reason for a decline in numbers, and in some places in interest, is a delicate question for one of small experience to answer. However, a few suggestions may not be out of place. The best ones are gleaned from men of keen discernment and wide experience in Vermont church work; the rest are my own.

If we accept the evolutionist's definition of life, when external conditions change, inner relations in an organism must correspondingly change. The environment of the Y. P. S. C. E. is continually changing. The newness has worn off, and we naturally look for a reaction from the first early excitement. As the society exists, its permanency in all details seems improbable. But if it change gradually to meet modern needs it will be a permanent feature in church life.

There is general agreement among those who know that mechanism may assume too large proportions. Consecration meetings may become dead and formal. The word "reconsecrate" should be used sparingly. There may be too many committees. Three committees filled with life are always far better than six only half filled with life, or twelve but quarter filled. No committee at all is better than one only half alive, because it is stultifying to society and individuals for members to be on committees and never work.

A certain society in Vermont is contemplating a complete reorganization. One new element will be a very simple pledge, with perhaps a promise to pray and read the Bible every day, and the expression in general of a Christian purpose. A simple pledge well kept is better than a strong one only half kept. And it must be acknowledged that only a few in any society really keep their Endeavor pledge in its entirety. The careless breaking of an exceedingly strong pledge weakens the moral sense. Have a simpler pledge and hold up constantly a high ideal of fulfillment.

Vermont, like other states, is introducing a large element of instruction into the work of the societies. The didactic element has been neglected in our churches during the last half-century or more. We have become too practical, too worldly-minded. Preacher and pew alike have been content with sermons containing a mere practical application of great truths to everyday life. These things ought to have attention, but the great doctrines of the church ought not to be neglected. The Y. P. S. C. E. as well as the pulpit should meet this demand and instruct its members, in regular classes under well-trained leaders, in the great truths of religion, in the history of missions and of the denomination.

The associate members should be drawn into a more intimate connection with the society. They should be given something

definite to do, even if it be confined to the stage of verse-reading in the meetings. At present in many societies they are mere external attachments, while they should be responsible working members organically related to the society.

The endeavor to be Christians is truly a permanent feature in church life, and organized Christian effort among young people is best expressed in the life of genuine, active, Young People's Societies of Christian Endeavor. Here the splendid life of Jesus of Nazareth may be interpreted through precept and prayer, the great truths of his gospel should be taught by competent instructors and the spirit of his life be cultivated in its members by works of mercy, love and self-sacrifice. Thus shall the mind of the Master become likewise the mind of every honest Christian Endeavorer.

Gleanings from the Educational Field

The University of Vermont opened the year with a Freshman Class of ninety, a slight increase over last year. The chief interest of the new year centers in the new gymnasium projects and the new department of commerce and economics, the establishment of which was made possible by the generosity of Hon. J. H. Converse of Philadelphia, whose father was for many years a highly honored pastor in Vermont. The department is in charge of C. E. Seaman, Ph. D., a Nova Scotian by birth and education, who has spent the last four years in post-graduate study at Harvard, his specialty being railroad management. He comes highly recommended by leading members of that faculty.

W. S. Hayes, A. B. (Harvard), succeeds Prof. W. C. Kitchin in the chair of modern languages. W. D. Briggs, Ph. D. (Harvard), takes the place of A. L. Eno as instructor in English and German, and W. A. Coit, a recent graduate of Boston University, the place of Dr. Bullard as instructor in mathematics. The engineering faculty has received two accessions, O. R. Wilson of the Massachusetts Institute of Technology, and W. C. Sawyer, a recent graduate of the university.

Norwich University opened with a Freshman Class of thirty, a slight decrease from "Dewey year." A course in field engineering has been added to the curriculum, and Captain Carleton, class of 1896 and an officer in the Spanish-American war, is appointed to the new chair. Prof. J. B. Johnson, after a continuous service of twenty-one years, has been granted a year's leave of absence, and his place is taken by Arthur E. Winslow, lately connected with the faculty of the Rose Polytechnic Institute, Terre Haute, Ind. F. E. Balch having resigned the professorship of English, Carl E. Woodbury, a recent Bowdoin College graduate, has been called to the chair. The military work of this institution, modeled on that of West Point, differentiates it from all other colleges in New England.

Middlebury College enters upon its second century under highly encouraging circumstances. The entering class numbers thirty-seven, of whom fifteen are ladies. The other classes also have received accessions. Work on the new science building is progressing rapidly, in spite of delay in obtaining materials. During the summer Dr. M. A. Starr of New York city presented to the college \$5,000, in five yearly installments of \$1,000 each, for the purchase of scientific and philosophical books for the library. The donor is the son of the late Egbert Starr, who gave the new library building.

The thrifty and progressive village of Newport has for several years supported a prosperous University Extension Club, which is

now accepted as a permanent institution, of which the citizens are justly proud. The range of work for the coming season embraces history, English and French literature, current events, music and the study of the best living authors. E. T.

Bennington and Round About

Rev. Warren Morse of the "Old First" with the aid of efficient leaders has launched an enterprise at Clover Hall, on the trolley line to North Bennington. Miss M. A. Brokaw of the Domestic Missionary Society is visiting in that section and holding three meetings a week. A mile farther on a helper of Mr. Morse has opened her house to the children of the neighborhood and is conducting a work somewhat on the social settlement plan. At this point Rev. C. H. Peck of North Bennington has made his influence felt.

The work of Miss Brokaw at East Arlington, supplemented last season by midweek preaching services conducted by Bennington ministers, is soon to be resumed. During her vacation absence the church has been ably led by Mr. F. J. Bruno of Yale Seminary.

The summer work of Mrs. W. P. Park in Woodford, at the top of the range eastward, closed with many proofs of her fidelity. Several lumbermen came forward, one to connect himself with the little church, others to contribute their strength to the Endeavor Society, which bears the burden of work through the long winter. The various ministers of Bennington are continuing the afternoon preaching services until snow comes.

At Second Church Rev. C. R. Seymour closed, Oct. 7, the twelfth year of his pastorate, the twenty-sixth of his ministry. His morning sermon was upon the conditions of a continuing church. The evening song service, in which the chorus choir was assisted by a Rutland soloist, fittingly closed a day of unusual pleasure.

The Sunday school of Second Church has again enjoyed the privilege of paying last bills. The various schools, east, south and west, have received visits during the summer from Bennington delegates. There seems to be a fixed purpose among the ministers and their helpers that the lapse of interest in Sunday schools so frequently reported from all sides shall not obtain in Bennington County. The recent institute held at Dorset gave evidence of a revival of zeal in this direction. C. R. S.

Fiftieth Anniversary at Bellows Falls

Congregationalism in the town of Rockingham is far older than this anniversary would signify. The old town meeting house at Rockingham still stands, and pictures of its interior have been used in *The Congregationalist*. The church and society in Bellows Falls were both organized in 1850. The society continued until 1889, when the church became legally incorporated. The present pastor, Rev. John H. Reid, is the twelfth in order of succession, of whom Rev. Messrs. N. F. Carter of Concord, N. H., and Cyrus Hamlin of Toulaloo, Miss., still survive.

This church has been noted for most effective service on the part of its laymen. During the long pastorate of Rev. Alfred B. Dascomb, a resident of Westminster, the ordinary church activities were carried on by laymen, and the result of this necessity was the raising up of a body of trained workers, who have made the church peculiarly strong. It carries on three mission Sunday schools and is thoroughly organized for Christian service.

The anniversary began with the Sunday morning worship Sept. 30, when the pastor preached an historical sermon. In the evening the history of the church was viewed in its different phases by members of the congregation who had been identified with its various activities. On Monday evening the theme was Christian Fellowship. Rev. C. R. B. Dodge brought greetings from the Bellows

Falls churches, and Rev. Messrs. N. F. Carter and C. H. Merrill made addresses. A reception in the parlors was the happy conclusion of Monday's services. On Tuesday evening, concluding the anniversary, the theme was The Kingdom. Addresses were made by Rev. O. S. Davis of Newtonville, Mass., and Dr. J. L. Withrow of Boston. D.

A Shining Example of Church Unity

A Congregational church was formed at Leicester, Vt., in 1893 and recently, as an outgrowth of revival work, an independent church was organized. Both churches called Rev. C. B. Atwood of Whiting as pastor. It seeming desirable to all that there should be but one church, on Sept. 25 each disbanded, and the seven members of the former Congregational church and the twenty-three members of the independent church united in a new organization called the Congregational Church of Leicester. This desirable consummation has been brought about by the work of Mr. Atwood, who has supplied the field from Whiting during the summer, and who personally canvassed all the membership, finding none who opposed the consolidation. He reports a marked spirit of unity and thinks that the present arrangement will leave little opportunity in future years for the contention so common in rural towns. All the known Christians in town, save a few who have membership in adjoining towns, are in this new church, which has a commodious house of worship. B. M.

A Twentieth Century Convention

Arrangements are nearly complete for the largest gathering of young Christians ever held in the state in the twentieth century convention at Burlington, Dec. 31-Jan. 2. In its preparation Christian Endeavor Societies, Baptist Young People's Union and Epworth League enthusiastically unite. The speakers are to be divided evenly among the above named organizations, and half the number are to be laymen. It is understood that all are to be young men from within the state.

The themes are broad and inspiring, opening with A Review of the Nineteenth Century as the first day's theme, whose sub-topics will include the progress in different lines of religious work. These will fill the time until 11.15 P. M., and then as the new century comes to take the place of the old "Our prayers shall greet him on his way."

New Year's Day will open with the general topic, Perils to the Church of the Twentieth Century. The event of the evening will be the convention sermon. The third day will be given to The Needs and Opportunities of the Church of the Twentieth Century.

It augurs well for Vermont in the coming century that the closing year of the nineteenth should have for its last and most significant event the fervent devotion of these young men and maidens who are to sustain the noblest traditions of the Puritan fathers. H. J. K.

Maine Claims Her Own

The departure of Dr. V. M. Hardy from Vermont is a loss to our religious forces which cannot easily be made good and is deeply regretted by all who know him and his work. His ministry of thirty years has covered but two pastorates, eight years at Morrisville and twenty-two at Randolph, both of which have been singularly happy and notably fruitful. He has proved himself an earnest and instructive preacher, a man of pleasing personality, discriminating judgment and executive ability and a pastor of unwearied diligence and unusual fertility in effective plans for soul-winning and soul-building. His influence has been felt far beyond the limits of his own parish, and from the first his ministry has

been closely identified with the larger interest of Congregationalism in the state.

Mr. Hardy leaves Randolph for Foxcroft and Dover, Me. His Vermont friends believe that, being in the prime of life and full vigor of manhood and with a ripe scholarship, a rich experience and a record of work which is itself an inspiration, he will achieve still greater triumphs for Congregationalism and the kingdom in his native State of Maine. T.

A New Pastor for Westfield and Troy

Rev. John H. Cone, recently installed over these churches, is an Englishman, who came to this country but four years ago. In early manhood he was pastor's assistant in different towns in the Midland counties, where was his home. He graduated from Bangor Seminary a little more than a year ago, and for one year was pastor of the church in Vassalboro, Me., which wished him to remain another year at increased salary. Mr. Cone has a bright mind, is a close student and clear thinker and, though young in experience, is devoted to his work and has the capabilities requisite for a strong, useful clergyman. Church attendance and interest have increased during the three months of his service here. W.

In and Around Boston

The Suffolk Conferences

Two of the three, including churches of Boston and its immediate vicinity, met Oct. 10. Despite the storm, each had a large attendance at all of the sessions. The North was entertained at Prospect Hill, Somerville, and discussed Preaching Needed for Our Times. Messrs. John Herbert, H. H. Stickney and H. Porter Smith gave interesting addresses and Dr. S. E. Herrick preached the sermon before the communion.

Suffolk West, representing twenty-six churches, convened at Needham. Is the Old-time Revival Possible or Desirable? by Dr. W. T. McElveen, The Church a Working Force in the Kingdom, by Dr. O. S. Davis, were subjects considered in the afternoon, with an address by Sec. C. O. Day of the Education Society. Conditions at Home and Abroad occupied the evening in the addresses of Drs. A. P. Foster and F. E. Clark, the first commenting upon Religious Conditions in Rural New England, and the latter reviewing his recent world trip.

The Twentieth Century Club and the Coming Season

That unique and valuable organization in which lawyers, ministers, journalists, physicians, artists, pedagogues, business men and many of Boston's most progressive women mingle in pleasant and profitable fellowship enters upon another year with better equipment and with more definite ambitions than ever before. It has just taken possession of a new house, at 2 Ashburton Place, where its accommodations are ample. Its dining-room was christened last Saturday afternoon, when Rev. F. E. Clark, D. D., and Rev. Edward Everett Hale, D. D., spoke. On the previous Wednesday Bird S. Coler, the rising young Democratic politician of New York, made a plea for a stronger public spirit in our political life. Among the announced speakers for the autumn and winter are: Dr. W. S. Rainsford, Pres. H. S. Pritchett, Prof. Graham Taylor, Prof. J. W. Jenks, Mr. Z. R. Brockway and Rev. Edward Cummings.

The New Evangelism

This was the theme before the Ministers' Meeting on Monday and it was interpreted by Rev. Doremus Scudder, who made the principal address, as the effort to train the children in Christian truth and for Christian service. He referred to recent books like Dr. Starbuck's volume, relating to the general subject of the religious training of the young. An animated discussion followed, in which participation was general and to the point.

Life and Work of the Churches

Pointers

Church federation is gaining ground in Ohio.

"Scout" has unearthed some workable methods used in churches to the north of the Hub.

Vermont sounds the new note of consolidation through its churches at Leicester [see Broadside, page 539].

Churches planning to erect parish houses can get points from the illustrated article, A Forward Move in Church Equipment.

Endeavorers will find in Mr. Bliss's article on page 538 helpful suggestions for improving and conserving their work.

We rejoice in the splendid tribute to the value of the service of an able, consecrated organist, which is chronicled in the leading article in this department. Such appreciation is all too rare.

A Deserved Tribute to a Washington Organist

BY LILLIAN CAMP WHITTLESEY

The First Church of Washington observed Oct. 7 an anniversary that is a rare and happy experience for any church. The day rounded out the twenty-fifth year of continuous service of Dr. John W. Bischoff as organist and choir director. It was also Dr. Newman's first Sunday after his three months' vacation. The harmony and arrangement of the services that packed the auditorium on a gloomy day show how a pastor and choir may work together to promote a spirit of worship.

The recent newspaper squib to the effect that the apple was a second thought of the tempter, his first having been a church choir, has no point in this church, and the fact that the preacher has been here nearly sixteen years and the leader of praise twenty-five shows that the people value and appreciate their labors.

Dr. Bischoff's handling of the great organ and his training of the chorus choir of sixty voices are features that have made First Church popular throughout the city and an attraction to strangers who come from all parts of the country. The standard of music has risen with the demands of the times. During the winter the occasional "Sunday evenings with the choir," when selections from the great oratorios are rendered, bring so great a crowd that attendants must go some time in advance to secure seats.

Dr. Bischoff came here from Janesville, Wis., in the autumn of 1875. He had gained there a musical education in the State Institution for the Blind, and had also acquired a local reputation as a church organist. Through the influence of the late Dr. O. F. Presbrey, he came to the capital to preside over the great organ that was in danger of becoming a white elephant to the First Church. During all the intervening years, a period covering half his life, he has interpreted religious music to thousands and thousands of hearers. To realize his gifts and attainments, one must know that in early infancy a curtain of total darkness was drawn over his sight. It is a marvel to watch him, from the time he walks at adly into the organ loft, preceded by his chorus, till he leaves the organ bench after the postlude. No mirror is required to tell when the pastor has entered or ushers have finished the collection, for his sense of hearing is so fine that he almost never makes a mistake. The voluntary blends with the choir chant at the right moment, the offertory ceases just as the ushers are ready to bring their offering to the altar; the expression and modulation for each hymn are suitable, the accompaniments so inspiring that it is a joy for soloists to sing with him, and his direction of the choir from his seat behind them is phe-

nomenal. His handling of the stops, keys and pedals leads them, for he is at once the soul of the organ and of the organization. His control of the singing of a great audience is likewise remarkable. The whole congregation is at one with the choir and the organ, and the player employs the great instrument as baton and voice of direction.

Such singing, which combines unison with precision, is not gained without many rehearsals and rigid discipline. Yet there is generally a waiting list of persons eager to take the places of those who drop out and receive the strict and watchful drill that this choir gets from its leader. Dr. Bischoff is a popular and successful teacher of both vocal and instrumental music. His busy office is in one of the smaller rooms of the church. Could he double the hours of the day his pupils would fill them. He is also a composer of merit. Of course his services are sought at concerts and organ recitals far and near and so far as his work at the church permits he responds. But in every department of the life of the church of which he is a member, as well as musical director, he cheerfully gives his aid. Frequently in the Sunday school, always at the church socials, on anniversaries and Congregational Club meetings, at funerals and at weddings and on countless other occasions, committees and others who have matters in charge are at ease because "Dr. Bischoff will take charge of the music," which invariably means that all will go well. One almost fears to tell it, lest envious peoples and pastors should lay snares of gold to secure our prize. But the associations of a quarter of a century are here. The echoes and memories of praise from countless lips, guided by one leader, are in it, and let us hope that for another twenty-five years the same master hand and mind will direct the tuneful worship of the First Church.

And so it was fitting that this anniversary should give direction to the two services on the anniversary Sunday. Five of the eleven compositions rendered were by Dr. Bischoff, and Dr. Newman's sermon was a most feeling and beautiful tribute to the helpfulness of the choir and the organist. The choir gallery was full, and a dozen singers were given seats upon the pulpit platform. To make the harmony complete to the eye, the choir should be vested. The clash and flash of colors in forty hats and waists is often distracting. However, this is a matter that may be arranged in time. A special reception is to be given Dr. and Mrs. Bischoff later in the month.

From Boston's Northern Border

Everett's churches begin the autumn expectantly. First enters at once on preparation for a series of union evangelistic services, to be conducted by the three churches in Everett Square, assisted by Evangelist Telford. At the September communion seven new members, four on confession, were welcomed by First Church, and an unusually large attendance greets Rev. W. I. Sweet. The parish is carefully districted for individual work by the members. The Sunday school numbers 1,200, and each year of the present pastorate the church debt has been reduced by \$1,000. For a time now a series of sermons will be preached on the Psalms.

Mystic Side has grown substantially during the first year of Rev. Aquila Webb. Especially gratifying has been the increase of the evening congregation from fifty to 250. During the warm months the prayer meetings have been unusually well supported, a fact doubtless accounted for to some extent by the pastor's presence in town all summer, his vacation having come earlier in the year. The church property has been improved, exterior painting

and inside frescoing and varnishing adding to its attractiveness.

The fall campaign is planned along evangelistic lines to reach over this extensive parish, which is practically covered by no other religious organization. The field is divided systematically and apportioned to the members, who work and watch in their own sections and report monthly to the pastor. In their calling these workers present a card bearing on one side the caller's name and on the other the name and services of the church. Another plan proposed for the fall and winter is a series of free monthly socials. Young people are numerous in this church and their presence in its activities promises well for the future—a prediction emphasized by the fact that within a year the pastor has officiated at a score of weddings among his young people.

Chelsea pastors plan to gather all the evangelical churches of the city in a series of union meetings to be conducted by the Evangelistic Association of New England. It is hoped to occupy a week in October with initial meetings and if these succeed the plan may be developed further. The immediate object will be to stimulate Christians to greater activity and zeal and indirectly to reach the unconverted. It is some years since any general movement of this kind has been started in the city.

First Church has had the pleasure of providing a place of worship for Central Church during a large part of the time this summer, during which the latter's edifice has been closed for repairs. The C. E. Society has just received a large accession from the Juniors. At the chapel on Chester Avenue the outlook was never better at this season. The single preaching service on Sunday is well attended, and the Sunday school averages about 100. Recent improvements in the property have added to the external attractiveness, the work being accomplished by interested male attendants at the chapel, led by the pastor, Rev. Mr. Stockdale.

Third Church begins the fall campaign with larger hope and fuller attendance than usual at this season. The summer congregations also were larger than heretofore, and now a good number of attendants desire to become members. The pastor, Rev. S. M. Cathcart, plans to inaugurate cottage prayer meetings throughout his large field, to be conducted systematically during the fall and winter, that new people and new sections of the parish may thus be reached and brought into close relations and sympathy with the church. To the Sunday school work also particular attention will be directed this year, this growing region of the city being especially open to the influences and attractions of such effort.

SCOUT.

Autumn Leaves from the South Shore

"The workers are alert and enthusiastic and the campaign opens auspiciously." This phrase from the political prognosticator is admirably suited to define the outlook for the churches on the Bay State south shore. The pastors are thoroughly in earnest and eager for the work, the churches are harmonious, well organized and responsive. The dyspeptic dominion is now conspicuously absent. In several churches an autumn evening service is devoted to "vacation religious experiences." This was anticipated by a pastoral word in the spring and is beneficial in every way. Within the district are several summer resorts. Here pastors and churches have realized their responsibilities and new opportunities and have specially exerted themselves to make the church a power in the community. Pastors have postponed their vacations till the summer resident has departed. This is notably the

case with the church at Cohasset and its pastor, Rev. E. V. Bigelow.

The autumn meeting of Norfolk Conference at Abington considered The New Evangelism. The four strong addresses were followed by an animated discussion, indicative of broad and liberal scholarship joined to strong and deep spirituality. Prof. H. G. Mitchell of Boston University presented a scholarly paper on The Minister and the New Bible. Of the thirty-seven churches represented, but two vacant pastorates were reported, East Bridgewater and Braintree. The latter regrets the departure of Rev. A. A. Ellsworth. In service the senior pastor of the conference, his pastorate of fifteen years was three times the average length.

The Braintree church is noted for its distinguished clergymen and long pastorates. Four covered the first century. The senior R. S. Storrs served sixty-two years less an interim of five, when he acted as agent for the Home Missionary Society. During this brief retirement Dr. Edwards A. Park, recently deceased, was ordained and served two years. Among the earlier pastors was Mr. Niles, an author of considerable repute. The ministrations of Dr. Storrs is still a fragrant memory with the older residents for many a mile from Braintree church. It was here, also, that the late Dr. Storrs received his early training. This church, with such a distinguished record, is situated in a growing community where its honorable prestige should be sustained.

NORFOLK.

Our Philadelphia Searchlight

The scattered forces are regathering after summer journeyings, and prospects are favorable for more aggressive work than usual. Central Church united with Presbyterian and Baptist neighbors during the summer, and Drs. Danforth, Woodbury and Creegan preached to the united congregation. It made Oct. 14 its home gathering day. Its foreign missionary, Rev. E. S. Hume of Bombay, has just visited it.

Germantown, First, has given a hearty welcome to its new pastor, Rev. N. J. Gulick, and hopes for ingatherings from the increasing population of the neighborhood. Park Church is crowded for room, and is inaugurating a building fund for a needed new house by a Country Fair, which its enthusiastic members are conducting in a vacant block near by. Kensington has kept up its interest through the summer by illustrated sermons on the life of Christ, which Rev. N. N. Bormose has used successfully, and is now holding evangelistic meetings. It is in urgent need of a larger building, especially for its growing Sunday school.

Pilgrim Church is starting an institute for its young people, and Rev. H. W. Myers gave an illustrated series of Sunday evening sermons in September with good success. Snyder Avenue has less interruption to its work from summer migrations than most of the others, and its average Sunday school attendance in July and August was 236. Its Brotherhood of Andrew and Philip held open air services during the summer evenings, with several conversions, and is about to resume its cottage prayer meetings. A missionary society has been organized, whose seventy-four members work for both home and foreign fields. A larger building is much needed for this growing work, and steps are being taken to raise a fund for this purpose.

Elsewhere in the state the work moves on with few changes. The great strike has an unfortunate, in some cases a disastrous effect upon certain churches in northern Pennsylvania, diminishing attendance and revenues, and sometimes exciting bitter feelings hard to be overcome afterwards.

Some of the churches are making distinct advances. Carbondale, under the inspiring leadership of Rev. M. C. Elliott, has renovated and beautified its house of worship and parsonage, and has started a Young Men's

Union which has excited great interest. Plymouth is lamenting the loss of its earnest and successful pastor, W. L. Evans, who has recently died; and the church at Allegheny surrenders, with many expressions of affection and esteem, its pastor, A. H. Clafin, who goes to Michigan.

The churches of other denominations in this great state are waking up to the opportunities of the dawning century. The Evangelical Alliance, which does more toward federating the churches in Pennsylvania than elsewhere, is also planning a twentieth century forward movement, and is seeking to enlist 10,000 workers who will pledge themselves to endeavor each "to win at least one soul for Christ before the close of the year 1901." Simultaneous special meetings are to be held throughout the state in January for deepening spiritual life and securing conversions.

C. H. R.

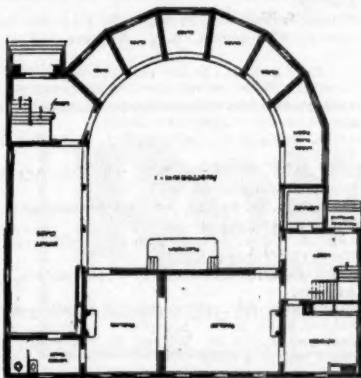
A Forward Move in Church Equipment

It rejoices the hearts of those interested in church extension to go into South Brook-



PARISH HOUSE AT FLATBUSH, L. I.

lyn and see the splendid achievement at Flatbush. Long ago we grew accustomed to see houses erected by the acre, but here they are



PLAN OF GROUND FLOOR

being put up by the square mile. All are detached with splendid lawns in many directions, and fine streets everywhere. Right in the midst of this field, where it can be of the greatest possible use, the Flatbush church, Rev. C. T. Chase, pastor, has just completed a \$10,000 parish house, which not only contains all that is best in modern working-church construction, but in outward appearance is finer than any edifice in the neighborhood. It is of wood, at the rear of a spacious plot, and might easily be mistaken for a large dwelling.

In a rapidly growing portion of the city, such location as Flatbush, for example, where building material is scarce and high and land with the same skyward tendencies, it is universally found that the parish house is the thing to build first, where the work is new and money not too plenty. A building that will answer for church services for a time and yet be adapted to Sunday school purposes is needed. In seeking to get that there have been many failures in and around New York. But the Flatbush parish house solves it and is a long step in advance. It is ideal for general purposes and admirably adapted for use till the

church building can be afforded. It is located on a side avenue, leaving ample space in front for the church.

The plan as shown in the cut is worth studying. It explains itself, save for the following points:

1. The row of classrooms forming the circular front are duplicated in a balcony, and the infant classroom is duplicated by a room immediately above it, and intended for the intermediate department. All rooms have sliding door fronts, so that, by closing them, a small auditorium can be had; by opening them a large one, seating 800.

2. Above the balcony there is a row of windows. These front west and afford ample light to the whole auditorium.

3. Partitions separating the rooms radiate from a central point on the platform, so the superintendent of the school can be seen from all parts.

The cellar is available for gymnasium if such be needed. Other parts of the building the diagram fully explains.

When services were first held in Flatbush, Miss McCreery opened her large house for the purpose. A storeroom was afterward obtained, but in May that was rented. Since then the parlors of Miss McCreery have again been used. The final services for the summer were held at the end of July. A Sunday school exceeding 100 was gathered in the old quarters; in the new its size will be many times that. Flatbush is well supplied with churches, but it is also the seat of a vast and growing population. Mr. Chase has made many friends since going there, and it is safe to predict for the Flatbush church and for him the largest success.

Dedication services began Oct. 14, with large attendance, despite the inclement weather. They were characterized by an anniversary flavor, the church having been founded and the pastor installed just a year ago. Rev. F. D. Greene offered the dedicatory prayer and Dr. R. R. Meredith preached a ringing sermon on the Duty of Christian Stewardship. Dr. A. J. Lyman was the preacher for the evening. Monday evening was devoted to the children, with addresses on the Sunday school and on day schools; while the character of the Tuesday evening service is indicated by the subjects of addresses: Neighborly Greeting, by Dr. C. L. Wells, and Church Friendship, by Rev. J. Howard Hand.

W. T. D.

North Dakota Churches in Session

They met at Cooperstown, Sept. 25-27. Failure of the wheat crop through drought and of flax through frost makes the material outlook in the state less hopeful than usual. Business enterprises and payments on land are postponed, families economize and children do not go to college. The failure is especially hard on the large immigration received this year.

Rev. C. L. Hall, for years our efficient missionary among the Indians, was moderator. Dr. J. F. Dudley of Fargo preached an able sermon. The general topic of Revivals was discussed at the opening meeting and helpful suggestions made upon The Revival Within the Church, Evangelization the Work of a Revived Church, Parochialism to Succeed Revivals, and Revivals and Social Reform, by Rev. Messrs. J. R. Beebe, W. H. Gimblett, M. W. Williams and J. J. Dalton. In many places and with certain classes the old method of evangelism has been outgrown, but by ways new or old men are to be brought into the Christian life.

Addresses and papers upon Child Conversion, by Rev. C. A. Mack; Catechetical Instruction, Rev. E. H. Stickney; An Ageless Gospel, Rev. G. B. Barnes; with constructive addresses on What Is Left, by Rev. Messrs. E. G. Zellars and J. T. Killen, the one presenting the more liberal and the other the more conservative view—all showed patient thought and rare spiritual enthusiasm. The Prohibition candidate for governor, Dea. Delavan

Carlton, held that prohibition, even if guaranteed by the constitution, as in North Dakota, needs a party behind it to make it effectual; while Rev. U. G. Rich illustrated that in western Dakota prohibition does not prohibit, and appealed for aid in molding public sentiment aright.

Supts. G. J. Powell of the C. H. M. S. and E. H. Stickney of the C. S. S. and P. S. reported a vigorous campaign, the new superintendent having visited almost every missionary field in the state, while Mr. Stickney has repeatedly traversed North Dakota and northern Minnesota. Both stated that there was call for ten new churches. Vigorous resolutions were passed asking the C. H. M. S. to assist in the Scandinavian work. In the great Scandinavian commonwealth of North Dakota that society has but one man commissioned to preach the gospel to Scandinavians. Rev. A. V. Woodworth, who has revived our almost extinct church at Grand Forks, showed how the Student Volunteer Movement is the outgrowth of the early missionary impulse of the century. Rev. C. L. Hall's stereopticon address illustrated scenes in Indian life, bringing out some results of his long and faithful work. Rev. J. B. Silcox spoke on Consecrated Austerity, calling for the martial and heroic virtues.

Fargo College was represented by the new president, John H. Morley, in an address which illustrated the excellence of the teaching, the progress in raising the endowment and the large opportunity. The college has a sure place in the affections of North Dakota. The crippled finances of the state constitute an appeal to Eastern givers.

Dr. W. A. Duncan presented the cause of the Sunday School Society in an inspiring address and was helpful in counsel. A new comer may be permitted to express his conviction that in the character of the ministers, the excellence of the addresses, the warmth of devotion, the brotherliness, the courageous optimism, the association would compare favorably with those of other states. J. H. M.

Federation in Springfield, O.

After nearly a year's preparation a strong and comprehensive federation of churches has been formed here. Nearly all of the forty churches in this city of almost 40,000 people are now represented by their strongest men in the federation. Its object is to evangelize, so far as possible, the entire population and to create popular sentiment and public opinion in behalf of all uplifting principles and movements. The board of managers is now at work perfecting the details. The methods employed at Philadelphia with such large measure of success will in the main be adopted here. One hundred and fifty persons will be employed in making a thorough canvass of the city, and it is believed that hundreds of non-churchgoers will be induced to unite themselves with some one of the Christian denominations, and that in time the power of the Christian community will be greatly increased by ingathering and organization. Naturally the pulpit and the social meetings of the church will be employed to inspire and encourage the work. C. M. N.

Clubs

The Lowell Club held its fall meeting at Kirk Street Church, Oct. 1. Representatives of nine denominations gave their reasons for preferring their own, Rev. C. W. Huntington of High Street Church speaking for Congregationalists.

The Worcester Club met Oct. 8 and listened to an address by Professor Grosvenor of Amherst College on The Middle Kingdom, which was the story of China.

The club of Providence and vicinity held its annual meeting at the Trocadero, Oct. 8. Drs. Charles M. Sheldon and F. E. Clark were guests. The first spoke briefly before leaving

for his appointment with the state C. E. Union at Beneficent Church; Dr. Clark spoke at length upon Present Conditions in China as Affecting Our Future National and Christian Interests. There were over 175 members present out of an active list of 233. Rev. J. H. Lyon of Central Falls was chosen president for the coming year.

The New Haven Club held its first autumn meeting with the church in Fairhaven Oct. 8. Rev. Charles F. Clark is the new president and Prof. W. E. Chandler was elected secretary. The subject of Prison Reform was earnestly discussed by Judge S. E. Baldwin of the Supreme Court, Hon. R. S. Pickett, judge of the city court, and others. Hon. C. P. Kellogg, secretary of the State Board of Charities, entered a plea for the indeterminate sentence.

Record of the Week

Calls

BAKER, ORRIN G., Vergennes, Vt., to Franklin. BENEDICT, ARTHUR J., Housatonic, Mass., to Walpole and S. Natick. BLACKMER, EDMUND W., Lunenburg, Vt., to Plainfield. Accepts, and is at work. BURR, H. WALTER, to remain another year at Ontario, Ill. Accepts. CHAPIN, CHAS. H., to remain, with increased salary, at Hancock, N. H., where he has been for two years. CLAPLIN, ARTHUR H., Allegheny, Pa., accepts call to Sault Ste. Marie, Mich. DAY, EDWARD, Springfield, Mass., to Bernardston. Accepts. GERRIE, ANDREW W., New Haven, Ct., to Ridgefield for one year. Accepts. HATCH, FRANKLIN S., Monson, Mass., to become general secretary of the C. E. Union of India, Burma and Ceylon, with residence at Calcutta. Accepts. HILLS, WM. S., Garfield, Kan., to Nickerson. Accepts. HOLBROOK, DAVID L., Fond du Lac, Wis., to Union City, Mich. Accepts. HOLMES, JOHN A., Bethany Ch., Cedar Rapids, Io., to Toledo. JONES, J. LINCOLN, Rockford, Io., to El Reno, Okl. Accepts. KEELER, SENECA M., Brooklyn, N. Y., to the Presbyterian Ch., Jewett, N. Y. Accepts, and is at work. KENNEY, CHAS. H., to the permanent pastorate at Ekonk, Ct., where he has been for about two years. MACDONALD, JOHN J., Sudbury, Vt., to Newfane, also to Berlin. Accepts the latter. MASON, HORACE C., Pullman, Wn., to Second Ch., Spokane. MENZI, E. N., to Curtis, Neb., where he has supplied for three months. PAYNE, WM. B., Friend, Neb., to Arcadia and Arborville. Accepts the latter. PEARSON, THOS. J., to remain for another year at North Ch., Topeka, Kan. QUEEN, CHAS. N., Rootstown, O., to Ventura, Cal. Accepts. SANDBROOK, WM., to remain an eighth year at Salmon Falls, N. H. Accepts. SKINNER, DAVID E., Milford, Io., to Doon. Accepts, and is at work. SMITH, FRANK G., Plymouth Ch., Peoria, Ill., to First Ch., Dubuque, Io. STRAIN, HORACE L., asst pastor New England Ch., Chicago, Ill., to Decatur. STRINGER, FIRTH, Reber Place Ch., St. Louis, Mo., to De Soto. Accepts. SWARTZ, HERMAN F., Mansfield, Mass., to First Pres. Ch., Los Angeles, Cal. Declines. TURNER, BENJ. R., Waynoka, Okl., to Independence, Kan., a former pastorate. Accepts. WALL, ARTHUR A., Old Mission, Mich., to Rockford. Accepts, and is at work.

Ordinations and Installations

BEALS, CHAS. E., 1. Second Ch., Greenfield, Mass., Oct. 11. Sermon, Dr. Smith Baker; other parts, Rev. Messrs. Merriam, Watson, Collier, Glenn Atkins, Butler, Robinson and Dr. Lyman Whiting. BEST, JOHN, o. Kenton, Mich., Oct. 4. Sermon, Rev. Edwin More, Jr.; other parts, Rev. Messrs. C. H. Corwin, F. Dyer, A. Metcalf and Dr. H. D. Hunter. CONE, JOHN H., o. Westfield, Vt., Oct. 2. Sermon, Rev. C. P. Emery; other parts, Rev. Messrs. C. O. Gill, E. P. Treat, A. J. Small, A. F. MacGregor, R. L. Sheaff, A. S. Bole and C. H. Merrill. HENRY, FRANK E., Chicago Sem., o. Saratoga Ch., Omaha, Neb. LYMAN, FREDERICK B., o. Fairhaven, Mass., Oct. 9. Sermon, Rev. R. G. Woodbridge; other parts, Rev. Messrs. J. A. MacColl, E. F. Talmadge, H. L. Brickett and E. C. Porter. RICK, AUSTIN, 1. First Ch., Walla Walla, Wn., Oct. 9. Sermon, Dr. G. R. Wallace; other parts, Rev. Messrs. S. Greene, H. P. James, J. D. Jones, H. C. Mason, A. R. Olds and T. W. Walters. SKINNER, DAVID E., 1. Doon, Io.

Resignations

CLARK, CHESTER M., Marselles, Ill. DUMM, B. ALFRED, pastor's assistant, First Ch., Washington, D. C. GRAHAM, HUGH F., Cornish, Me. HART, WM. W., Arborville, Neb., to engage in further study at Chicago. HOISINGTON, HENRY R., Second Ch., Coventry, Ct., and will remove to Port Kennedy, Pa. LINDEN, ARCHIBALD W., Gardner and Rose Valley, N. D. MANN, WILFORD E., Royalton and S. Royalton, Vt. MARSH, ALFRED F., Hitean, Io., and will remove to Fairfield. PURDY, ANDREW J., assistant pastor of Walnut Ave. Ch., Boston, to pursue further studies. SOLANDT, JAMES A., W. Stafford and Staffordville, Ct. STODDARD, JOHN C., Ogden, Io. VAN WAGNER, ALLEN J., Carthage, Mo., after a pastorate of nearly five years.

Dismissals

BLACKMER, EDMUND F., Lunenburg, Vt., Oct. 11. ELLSWORTH, ALFRED A., Braintree, Mass., Sept. 18. SIMMS, THOS., S. Manchester, Ct., Oct. 10. STRINGER, FIRTH, Reber Place Ch., St. Louis, Mo., Oct. 4.

Churches Organized

GERMANTOWN, NEB., English Ch., 29 members. MT. STERLING, Wis., 3 Oct., 16 members. NEWMAN'S GROVE, NEB., 4 Oct., 39 members.

Stated Supplies

BATES, SAM'L L., Burlington, Vt., will supply for a few weeks at Randolph. SHERRILL, SAM'L B., Clifton Springs, N. Y., at Rushville for a few months.

Personals

BURDON, HENRY F., New Auburn, Me., is saddened by the recent death of his youngest child and the present critical illness, of typhoid fever, of his wife. DAVIES, WM., recently appointed joint superintendent of the C. H. M. S. and the C. S. S. and P. S., sailed, with his wife and three children, from Seattle on Oct. 9 for Nome, Alaska. DUMM, B. ALFRED, pastor's assistant at First Ch., Washington, D. C., has preached during the summer, but severs his connection with the church with the return of Dr. Newman. At a farewell social a liberal purse was presented to him. DYER, ALMON J., after four months' absence on account of illness, occupied his pulpit Oct. 12, and hopes to assume full work at once. At the prayer meeting, Oct. 5, his people presented him with a generous purse of money. EDWARDS, JONATHAN, who goes to Idaho, has served Pilgrim Ch., Spokane, Wn., for more than seven years. During part of this time he has also served three other churches, and three church buildings have been erected. His new field, Wallace and Wardner, is in the heart of the Cœur d'Alene district. FRENCH, EDWARD G., Johnson, Vt., was recently the recipient of a purse of money in token of gratitude from the residents of an outlying district where he has held services Sunday afternoons during the summer. GOODSPEED, FRANK L., First Ch., Springfield, Mass., gave an illustrated lecture on Palestine at Edwards Ch., Northampton, Oct. 10. He has just returned from an extended trip abroad, and many of his views are from pictures of his own taking. GRANGER, CALVIN, E. Poultney, Vt., was one of the oldest voters in the recent state election. He is now 96, and was ordained 66 years ago. HOLDEN, EDWIN K., returned to Olivet Ch., Bridgeport, Ct., Oct. 1, after an absence of six months, with health apparently restored. He was warmly greeted at a reception given at the church, when suitable gifts were presented. Another surprise came on Sunday, when the choir sang an original hymn, the words written for the occasion by Miss Fanny J. Crosby, and the music composed by the chorister, Mr. W. F. Banta. KETTLE, WM. F., Homer, N. Y., is ill of typhoid fever, contracted during a vacation in Canada woods. His son is slowly recovering from a five weeks' siege with the same disease. LUCKENBILL, GEO. A., who not long ago resigned at Clarendon, Vt., was recently struck by a train at Ferndale, N. J., and fatally injured. MARVIN, JOHN P., and wife, opened their doors to 125 members and friends of the church at E. Hardwick, Vt., Oct. 9. The guests presented their hosts with a fine Morris chair and a purse of money. MEGATHLIN, HENRY G., and wife were welcomed to the Park and Downs Ch., Quincy, Mass., at a pleasant gathering in the prettily decorated chapel, Oct. 10. MERRILL, CHAS. C., has just returned to his church at Steubenville, O., after a three months' vacation, two-thirds of which was spent in Europe. NASH, FRANK J., and wife were tendered a large reception by Weeden St. Ch., Pawtucket, R. I., in recognition of the beginning of their pastoral relations.

ROLLINS, WALTER H., who began work in Wilmington, Mass., last month, was recently given a reception in the thoroughly renovated parsonage.

SMITH, EZRA N., N. Falmouth, Mass., is the happy possessor of a valuable horse given him by summer visitors at Falmouth.

TAYLOR, CHAS. F., the new minister-in-charge at Pilgrim Chapel, Brooklyn, N. Y., and his wife were last week given a reception, at which addresses were made by Dr. Dewey and Mr. Taylor, and a letter of welcome from Dr. Lyman was read.

WALKER, WM. S., who will pursue post-graduate studies for a year at Hartford, Ct., was presented with \$100 by his people at Dorset, Vt., just before he left them.

WHITTING, LYMAN, entered, Oct. 7, upon his 12th year at E. Charlemont, Mass., and upon his 58th in the ministry.

Church Happenings

DANBURY, CT., First has recently renovated and recarpeted its building and repainted the outside at an expense of about \$1,500. Thirty-four members have been received since February.

GILL, MASS.—While the meeting house is undergoing extensive repairs the people worship in the town hall. This church has been greatly helped the past summer by the Mt. Hermon students.

LEWISTON, ME., Pine Street.—At the opening of Sunday school on Rally Day, an offering of \$110 was presented for the library.

LUDLOW AND TYSON, VT.—Classes in Bible study have been formed in both these churches, the program prepared by the Institute of Sacred Literature being followed.

MELROSE, MASS., last Sunday reopened its remodeled house of worship, which extensive repairs costing \$18,000 have made as good as new—in some respects better. Pillars and buttresses furnish needed support to roof and tower, the steps have been enlarged, a fourth entrance has been opened, the interior redecorated and cathedral windows have been put in.

NEW ORLEANS, LA., Central, under the leadership of Rev. A. L. DeMond, is taking up institutional work in addition to the regular features. A sewing school, kindergarten and free reading-room are already in operation.

NORTHBORO, MASS., observed, Oct. 7, the 100th birthday of Mrs. Lois Maynard, a member of the parish for 53 years. She was too feeble for any formal celebration, but a pleasant religious service by the pastor and choir was held, and a beautifully inscribed congratulatory letter with numerous signatures was presented, with gifts of flowers.

PLAINVIEW, MINN., has finished a new parsonage.

SHELDON, VT., recently entertained successively the Northwestern Ministers' Association and the Franklin County S. S. Convention. The work of the latter centered in an effort to point out the causes of the declension in S. S. attendance reported to the recent State Convention, and to formulate remedial measures. One class in this school has paid for painting the parsonage; another is raising funds for pulpit furniture. The Junior C. E. has papered and otherwise improved the vestry. Nine Juniors have lately joined the church.

SFENCERPORT, N. Y., celebrated its semi-centennial, Oct. 7-9.

SPRINGFIELD, MASS., Emmanuel, observed, Oct. 10, the fifth anniversary of the coming of Rev. D. L. Kebbe, with addresses by six brother pastors. An Old Home service was held the evening of Oct. 12, with addresses by Dr. W. G. Ballantyne and eleven others.

SPRINGFIELD, VT.—The eighth annual convention of the Vermont branch of King's Daughters was held recently at this church. Reports showed that the work of the year had covered a wide range, from the dressing of dolls to the care of the aged poor. There are now 120 circles in Vermont, ten new ones having been added last year.

WASHINGTON, D. C., Mt. Pleasant.—Rev. M. B. Fishburn is devoting the evening sermons of October to his young people. These are his subjects: The Magic of a Smile, Wild Oats, Chums, Giving the Mind a Chance. The dainty folder announcing them contains rarely fitting quotations for each.

WENDELL, MASS.—An aftermath of summer board and hunt for others was Prof. Wood's (Smith College) Travel Tales, given at the harvest supper. It will be a pleasant memory and delightful stimulus to better reading all winter to the little town.

WETHERSFIELD, CT.—Rev. G. L. Clark, pastor, is arranging for neighborhood prayer meetings. A class of young people, from twelve to fifteen years, has been organized to study truths of Christian life. Mrs. G. L. Clark, the pastor's wife, conducts it. Decided interest is manifested in a course of Sunday evening lectures now being given by the pastor on Early Story of Congregationalists. The attendance has doubled. Topics: The Dawn, The Martyr Church, The Church at Scrooby, Sojourn in Amsterdam and Leyden, The Voyage to America, First Years in New England.

September Receipts of the A. B. C. F. M.

	1899	1900
Donations,	\$15,385.69	\$9,000.97
Donations for the debt,	44.00	105.00
Legacies,	7,288.95	6,025.30
	\$22,718.64	\$15,131.17

Dr. Munger's Hold Upon New Haven

Dr. Munger is just now exposed to the peril involved in all men speaking well of him, but it must be particularly gratifying, now that he has decided to retire from the pastorate, to read the local comments on his action. The *New Haven Register*, on the day after his resignation, devoted its leading editorial to Dr. Munger, saying, among other things:

The influence Dr. Munger has exerted upon this community puts it under such agreeable obligations to him that the common desire now will be to prolong as much as possible the delightful twilight upon which he has entered and to keep it from heavy and lengthening shadows. Dr. Munger has never thrust himself forward in the community in order to share more conspicuously the burdens of his citizenship, but at the same time there has been no movement which made avowedly and obviously for the betterment of the city and of society but what has felt the power of his support. He has been able, without effort, on the one hand, or sacrifice of other interests on the other hand, to look over the professional walls which shut a priest more or less in into the outside world, and watch and study its ups and downs, its irritating fluctuations, its mighty heavings and slow progress and its everlasting clash and clatter. He has not only been a close observer of these human and worldly manifestations, but he has always studied them with ever increasing hope and confidence in the ultimate victory of right over wrong. His nature has been optimistic without being extravagant; there is no room in it for the little bickerings and criticisms which serve no other purpose than to disclose the littleness of character back of them.

When God's plans ripen slowly it is that the fruit may be richer and mellow. Hence it is that the royal munificence of his bounty knows no limits at last.—*James McCosh.*

Christian Endeavor Notes

Many societies report special offerings for the survivors of the Galveston disaster.

Massachusetts, Minnesota and New York hold state conventions this week and each has an attractive program.

The Essex County Union of New Jersey is endeavoring to spread its unique correspondence department by which Endeavorers are introduced into other Christian Endeavor circles upon removal from the home society.

Colorado held its twelfth convention in Denver, registering 1,300 delegates. Spiritual enthusiasm of the best kind is reported. Among many excellent addresses was one upon China by Rev. H. P. Beach.

The Stimulus of Pure Blood

That is what is required by every organ of the body, for the proper performance of its functions.

It prevents biliousness, dyspepsia, constipation, kidney complaint, rheumatism, catarrh, nervousness, weakness, faintness, pimples, blotches and all cutaneous eruptions.

It perfects all the vital processes.

W. P. Keeton, Woodstock, Ala., took Hood's Sarsaparilla to make his blood pure. He writes that he had not felt well but tired for some time. Before he had finished the first bottle of this medicine he felt better and when he had taken the second was like another man—free from that tired feeling and able to do his work.

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This season we offer some pieces of Flemish furniture of a very much finer grade than has heretofore been available. The chair here shown is an example of this higher quality. It would make a most distinguished display in the hall of a town house.

The carving is in full relief, and one of the best examples of its class. The lines are sharp, and the figures stand out in wonderful clearness—the post-heads and finials being especially strong.

The covering is Spanish leather, stamped in antique design. This is one of the many pieces we now have on sale.

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Biographical

REV. LYMAN HORACE BLAKE

Mr. Blake, pastor at Essex, Mass., who died at Jamaica Plain Oct. 18, was born at Cornwall, Vt., July 19, 1840. He prepared for college at the Burr and Burton Academy in Manchester, Vt., and went through Middlebury College, graduating in 1863. At Andover Seminary he was for two years in the class of 1866; then, spending a year in preaching at Guldhall, Vt., and returning for his third year at Andover, he graduated in 1867. He was ordained on Nov. 14 of that year and began his ministry at River Point, R. I., where he remained two years. Later he was pastor successively at Rowley, Mass., 1869-74; Methuen, 1874-77; and Roxbury—of the Immanuel Church—1877-81. His principal work was done at Westfield, where he was pastor of the Second Church for eighteen years, 1881-99. During the last year he has been at Essex. Thirty-one of his thirty-three years of service were spent in this state.

Mr. Blake became widely known among our churches, and was greatly respected as a vigorous and faithful preacher and a pastor of unusual discrimination and devotion. In character and service alike he represented the old New England type of minister modified by the new age in manner and method, but not greatly changed in substance or spirit. His first wife was a niece of Dr. Ray and Deacon Julius A. Palmer; his widow is a daughter of Leonard Atwater of Westfield, who survives him, with three daughters and a son.

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Oct. 22, 10 A. M. Subject, Prisons and Prisoners. Speaker, W. M. F. Round, New York.

FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, Pilgrim Hall, Congregational House, every Friday at 11 A. M.

UNION MATERNAL ASSOCIATION, Cong. Ch., Woburn, Mass., Oct. 24, 10 A. M.

CUMBERLAND CONFERENCE, St. Lawrence Ch., Portland, Me., postponed to Oct. 31.

WORCESTER SOUTH CONFERENCE, Easthampton, Mass., Nov. 1.

HAMPSHIRE CONFERENCE, Holyoke, Mass., postponed till Nov. 7, 8.

THE WOMAN'S HOME MISSIONARY ASSOCIATION will hold its twenty-first annual meeting at Park Street Church, Boston, on Wednesday, Oct. 31, at 10.30 A. M. and 2 P. M. Among the speakers will be Rev. Charles O. Day, D. D., Rev. J. D. Kingsbury, D. D., Mrs. Ida V. Woodbury and Mrs. Constant L. Goodell. Lunch will be served in the chapel. A full attendance is desired. Louise A. Kellogg, Secretary.

AMERICAN MISSIONARY ASSOCIATION.—The fifty-fourth annual meeting of the American Missionary Association will be held in the Court Square Theater, Springfield, Mass., beginning Tuesday afternoon, Oct. 23, and continuing through Thursday, Oct. 25. Rev. Newell Dwight Hillis, D. D., of New York will preach the annual sermon. Large place will be given to the messages of missionaries from the various fields. Reports from Porto Rico covering the year's work in that new island territory will be of especial interest. Jubilee Singers will be present and add greatly to the interest of the meeting by their quaint and pathetic music. Large problems will be ably discussed by distinguished speakers. The program as a whole is of exceptional scope and interest.

Life members and regularly appointed delegates are cordially offered entertainment by the friends in Springfield. Others may secure board at very reasonable rates at the hotels or boarding houses. Rev. Philip S. Moxom, D. D., is chairman of the general committee. Mr. Clarence E. Blake, 11 Dartmouth St., Springfield, is chairman of the entertainment committee and letters of inquiry should be directed to him as early as possible. Letters received after Oct. 20 can not be acted upon. All contributing churches, local conferences and state associations are entitled to delegate representation. Will not every church kindly elect delegates at once and send their names to Mr. Blake?

The New England, the Central, the Trunk Line, the Western and the Southeastern Passenger Associations furnish tickets on the certificate plan at the rate of one and one-third fare for the round trip. It is necessary for those purchasing a ticket to get a certificate from the ticket agent. This will secure a return ticket at one-third fare.

Mr. Charles D. Reid, 255 Main St., Springfield, the chairman of the transportation committee, will give any information desired.

A. M. A., Springfield, Mass., Oct. 23-25
W. H. M. A., Boston, Oct. 31
W. B. M., Boston, Nov. 7, 8

STATE S. S. ASSOCIATIONS
Vermont, Barre, Oct. 23-25
New Hampshire, —, Nov. 14, 15
Connecticut, Bridgeport, Nov. 13-15

STATE ASSOCIATIONS AND CONFERENCES
Rhode Island, Riverside, Oct. 30
Connecticut, Meriden, Nov. 20, 21

STATE Y. M. C. A. CONVENTIONS
Massachusetts, Fall River, Oct. 25, 26

STATE C. E. MEETINGS
Delaware, Lewes, Oct. 24-26
Maryland, Baltimore, Nov. 13-15
Pennsylvania, Philadelphia, Nov. 20-22
Indiana, Lafayette, Nov. 29-Dec. 2
New Mexico, Santa Fe, Dec. 29-31
Vermont, Burlington, Dec. 31-Jan. 2

The Congregationalist's Indian Famine Relief Fund

Send all contributions to Frank H. Wiggin, Treasurer American Board, 14 Beacon Street, Boston, marking them "For The Congregationalist's Indian Famine Relief Fund."

Thro' M. L. Adams, Philadelphia, Pa., \$2.
Boys' Club, Osaka, Japan, 2.
Miss Drury's S. S. class, Roxbury, .75
Mrs. A. G. W., New York city, 1.
Friend, New York city, 1.
Cong. Ch., Winter Park, Fla., 2.
L. L., Riverside, 2.
S. B. L., 1.
Senora Oaxaca and friends, Chihuahua, Mexico, 2.40
Y. P. S. C. E. and friends, Ellington, Ct., 5.64
"In memory of my mother, March 28," 10.
Pastor's class, Monson, 5.
H. M. G., North Westchester, Ct., 2.
—, Benzonia, Mich., 2.
Friend, Springfield, 1.
Birthday offering, Mrs. Tupper's S. S. class, Ormond, Fla., 1.50
C. R., Lynn, 5.
Mrs. E. H., Shoreham, Vt., 1.
Sympathy, Hadley, 1.
Friends, Owosso, Mich., 4.35
By Mrs. Annie Richards, West Philadelphia, Pa., 1.
2d Cong. S. S., Norwich, Ct., 30.
Reno Hutchinson, Berkeley, Cal., 5.
E. N. Eager, Fairfield, Cal., 5.
"Aho" the Advance, Chicago, Ill., 147.04
Y. P. S. C. E. of 1st Cong. Ch., Branford, Ct., 69.25
Y. P. S. C. E., Madison, Ct., 32.
J. E., Northport, N. Y., 5.
1st Cong. Ch., Natick, 25.
Lucy Durham, San Francisco, Cal., 5.
Primary Dept., Walnut Avenue S. S., Roxbury, 2.
Y. P. S. C. E., West Brattleboro, Vt., 5.
Highland Cong. S. S., Providence, R. I., 7.58
Mercy O. P. Stowe, New York city, .24
Miss Read's Thankful Class, Plymouth Cong. S. S., San Francisco, Cal., 5.20
Thro' Rev. A. W. Clark, Prague, Austria, 122.94
Y. P. S. C. E., Ludlow, Vt., 10.
Miss M. H. Shed, Boston, 12.
Y. P. S. C. E. of 1st Ch., Pittsfield, 1.
Cong. Ch., Bristol, Vt., 5.
Friend, 1.
Mrs. H. M. C., 3.
Armenian Protestant Congregation, Cesarea, Turkey, 3.87
Thro' National Bank, Cedar Falls, Io., 3.
2d Cong. Ch., Greenfield, 5.
Member Cong. Ch., Rochester, Minn., 5.
Newell M. Hayden, Brattleboro, Vt., 5.
A friend, Grand Junction, Mich., 2.50
Cong. Ch., East Hardwick, Vt., 3.
Leonard G. Parker, Mason City, Io., 1.
W. P. Elkins, Manchester, N. H., 1.25
Miss H. Cornelia Dyer, Providence, R. I., 2.
Ada A. Hammond, Macksburg, Io., 2.
Thro' W. B. M. I., 25.25

Total, \$610.76
Previously Acknowledged, 121,927.66

Grand Total, \$122,538.42

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Free Every Week to January 1, 1901.

We shall be glad to send to any one requesting it our Illustrated Announcement of the new volume for 1901, and also a sample copy of a recent issue containing Andrew Carnegie's article on "Thrift."

Special Subscription Offer for 1901.

THOSE who subscribe prior to November 1st, sending \$1.75 with this slip or the name of this publication, will receive the nine November and December issues of The Companion FREE, and then the issues for fifty-two weeks, a full year, until January 1, 1902. This offer includes the gift of the new Companion Calendar, in 12-color printings from exquisite designs painted expressly for The Youth's Companion.

Y 132

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The Business Outlook

In most lines of general trade and industry the amount of activity is favorable. There are a few notable exceptions, but it can be stated that as a whole the actual business of the country is equal to, if not a little in excess of, the corresponding period of last year. Failures are slightly more numerous, but they are still well down to a minimum point. Prices of staple products are firm and railroad earnings are showing increases over the unprecedented totals of last year, thus confirming the reports of favorable fall trade distribution at most Western, Southern and Pacific coast markets. The fact that railroad earnings show any increases at all over last year, no matter how small these increases, may be taken as conclusive evidence that the talk here on all sides about diminishing trade is very largely exaggerated.

Shipments of cotton and provisions abroad are very heavy and offset the smaller exports of breadstuffs. Wheat during the past week or so has been inclined towards weakness, and it is evident that more or less liquidation has been progressing in the Chicago wheat pit. At this level, however, it is the opinion of many experts that wheat is very cheap. In the shoe and leather and allied trades activity has been steadily growing and advances in leather are reported both East and West. The recent seasonable weather has favored the retail trade in the East. Cotton goods are very strong, but wool is dull, with manufacturers buying in a hand to mouth way. The recent advances in lumber are being maintained and building materials of all kinds are in fairly good inquiry.

The money market has perceptibly hardened, due to the large shipments of currency to the South and West for the moving of crops. Also to some extent to the near approach of the presidential election, and all the uncertainties which at the present moment surround the outcome. The gold imports have started in, however, which are regarded as an offset to the shrinking reserve of the New York clearing house banks.

Speculative markets, both in Wall and State Streets, are very professional in tone. The public is not interested to any extent, and even the large operators are apparently playing a waiting game. Under the circumstances fluctuations within limits only are to be expected, barring, of course, unfavorable political developments.

Comment on Our First Christian World Number

Our neighbor, *The Congregationalist*, appears this week in an enlarged and attractive form, with delicate yellow covers—a very elegant number.—*Zion's Herald*.

Pages which used to be occupied with dull local reports on denominational matters now give every week accounts of events and movements in every continent which concern the progress of Christianity throughout the world. So far has the change gone that the first issue of the journal for each month is to be enlarged and to bear the title *The Christian World*, being the first of the month number of *The Congregationalist*.—*New York Evening Post*.

The Outlook need hardly say that it cordially welcomes this addition to the interest and value of a journal which has long kept the front rank among church newspapers. While, as its title indicates, *The Congregationalist* is primarily a Congregational journal, it is by no means a sectarian organ, and this new departure does not indicate any real change in the spirit and policy of the paper, but rather the adoption of a new method to emphasize the spirit and policy which have for years characterized it.—*The Outlook*.

The Congregationalist, a journal recognized as of the highest standing both as a denominational newspaper and as a sound

commentator on events of importance, has made a significant departure. Once a month it will issue a magazine number, which is to be called the *Christian World* number. That is, instead of supplementing the ordinary issues of *The Congregationalist* with an increase of general articles once a month, the monthly issue will be given up to distinctively religious news, covering all denominations and the general advance in Christian work. This special magazine number is in form most attractive as regards illustration and is edited on the broadest lines.—*Waterbury American*.

The Congregationalist needs no introduction to the people of Boston or New England. It has been conducted by able and earnest men for many years and has been a recognized force in both religious and social circles in one form or another for several generations. But in its first number of the present month it has seemed to take a step in advance, which justifies a special word. It is published in colored covers bearing the title of *The Christian World*, which we understand is to be the designation henceforth of each first of the month number. The character of this periodical is not changed, only emphasized and enriched, and we are sure that the new features will be appreciated by its patrons.—*Boston Transcript*.

The Congregationalist is to call itself in its issue for the first of every month *The Christian World*, and to present in such issue a friendly depiction of the outlook in all the orthodox denominations. It will also harbor more magazine features. In explanation of its departure, "*The Congregationalist* feels that the emphasis today should be laid not so much upon denominationalism as upon co-operation, federation and unity. Our own denomination, for instance, has won its battle. There is no need of further controversy in order to establish its place or its distinctive tenets. Its greatest concern now should be the faith delivered to all the saints and the pressing demands upon the whole church of Christ." The religious weeklies that are to survive must accept this platform and act upon it.—*Springfield Republican*.

Is Your Brain Tired?

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Dr. Y. S. TROYER, Memphis, Tenn., says: "It recuperates the brain and enables one to think and act." Makes exertion easy.

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Subscribers' Wants

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion.

Rooms and Board. Large, pleasant rooms up one flight with first-class board at Mrs. Mitchell's, 137 Newbury Street, Boston.

Companion. Position desired as companion to an invalid or old person. Patient and attentive care promised. Best of references given and required. Address Miss S. H. C. Windham, Ct.

Wanted. A young woman of character and refinement, able and willing to do housework on a farm in the country may find a good home and fair compensation. Address Mrs. A., P. O. Box 220, Wilton, Hillsboro Co., N. H.

Rooms and Board. On Andover Hill, in a house near the schools and electric cars, a lady wishes to take into her family two ladies or a gentleman and his wife. Address 173 Main St., Andover, Mass.

Pastor. Any poor large country church, willing to do its part, can engage the services of a strong, brilliant preacher and a most excellent pastor with best of references for a mere nominal salary. Address Carlton Rodgers, Room 71, 27 School Street.



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With its popular introduction by us, to the Boston public, began its famous growth. The makers were not slow to see that running the entire factory on the most successful shoe model of the times meant not alone a tremendous business at a small profit, but solved the problem of making the most perfect shoe ever sold at

\$3.50 PAIR.

From this great success the horde of imitators has come. Let every woman at least try one pair that she may know by her own experience that the great hit of the century is based on thought, value, style and comfort. Hence its wonderful success.

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Woman's Board Prayer Meeting

CONGREGATIONAL HOUSE, BOSTON, OCT. 12

Mrs. G. A. Tewksbury of Concord, presiding, read the Ninety-first Psalm. She spoke of the life of local auxiliaries as contributing to the life of the Board, with the assertion that "the woman who is not interested in foreign missions has less influence in affairs nearer home."

The American Board meeting going on in St. Louis and the approaching meeting of the Woman's Board in Boston, Nov. 7, 8, claimed prayerful attention.

Mrs. Pettie graphically presented the work in Japan as directed by several of the workers, the calendar names for the week, and then told the interesting work done by Mr. Pettie and Mr. Cary during the summer in receiving missionaries who had left China and were glad to find a comfortable refuge in Kobe, the girls' college supplying the needed house accommodations. On one occasion thirty-two arrived half an hour before dinner, and again forty-nine came in at ten o'clock at night.

Clubbing Rates

A subscriber to *The Congregationalist* may order one or all of the periodicals mentioned below, remitting with his order the amounts indicated, in addition to his subscription to *The Congregationalist*:

Atlantic Monthly.....	\$3.25
The Century Magazine.....	3.60
St. Nicholas.....	2.60
Scribner's Magazine.....	2.60
Harper's Magazine.....	2.75
(This price to Nov. 25; after that date \$3.25.)	
Harper's Weekly.....	3.25
Harper's Bazar.....	3.25

Those who order the above periodicals from us will please take notice that, after receiving the first number, they must write to the publication itself, and not to us, in case of any irregularity or change of address.

Marriages

The charge for marriage notices is twenty-five cents.

BLAKELEY-TWITCHELL—In Northampton, Mass., Oct. 10, by Rev. H. T. Rose, Rev. Quincy Blakeley of S. Glastonbury, Ct., and Mary Twitchell.
COOLIDGE-SARGENT—In Framingham, N. H., Oct. 9, by Rev. W. R. Cochran, D. D., Rev. Henry A. Coolidge and Dora M. Sargent, both of Framingham.
WRIGHT-GOODMAN—In Hartford, Ct., Oct. 9, by Rev. E. de F. Miel, Rev. Richard Wright of Windsor Locks, Ct., and Emilie Goodman of Hartford.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

BLAKE—In Jamaica Plain, Oct. 12, Rev. Lyman H. Blake, pastor at Essex, Mass., aged 60 yrs., 3 mos.

FAIRBANK—Sept. 9, Anna Caskey, daughter of Rev. and Mrs. Edward Fairbank of Wadale, India, aged 9 mos., 20 days.

MRS. EMELINE I. NYE

Mrs. Nye (née Eldred) was born in North Falmouth, Mass., February, 1822, and has been a lifelong resident of the place. She was married, December, 1846, to Hon. Francis A. Nye, and with him united with the church in 1859.

She was a woman of strong character, having a well-balanced mind and an unselfish spirit. "She opened her mouth with wisdom, and in her tongue was the law of kindness." "In her the heart of her husband did safely trust," and "her children rise up and call her blessed." She was an appreciative reader of *The Congregationalist* for more than fifty years. Her thoughtful-ness for others, her active interest in the church and her pious example will be greatly missed. The sympathy of a wide circle of friends is with the bereaved husband and the two remaining children.

MRS. JAMES HERRICK

On Sunday, Sept. 23, Elizabeth Crosby, widow of Rev. James Herrick, died in West Brattleboro at the age of eighty-three. She was more widely known as a successful foreign missionary. Her early life was passed in Brattleboro, but immediately after her marriage in 1845 she went with her husband to India, where they continued in the service of the A. B. C. F. M. until 1883, excepting two years of rest in this country from 1864, necessitated by the failing health of Mr. Herrick. She was a faithful assistant of her husband in school and evangelistic work. Her influence is still widely felt in their field of labor.

Mr. and Mrs. Herrick did not cease their missionary spirit and activity when they returned to her native town. They spoke and acted together in the cause of missions till he died in 1891, and since then she has worked on alone as well as she could in her advancing years, with faith and hope. She was a woman of fine mind, cheerful devotion and eminent usefulness. Her mental powers continued forceful nearly to the end. She made herself a blessing to the young and old, to the church and community. Her sweet Christian spirit won and inspired a large circle of friends. Of the surviving children William H. is a Christian worker in St. Louis, Joseph a physician in Springfield, David S. a missionary in India, one daughter, Mrs. Mary E. Dunklee, lives in West Brattleboro, and the younger, Emily, is the wife of Rev. George E. Martin, D. D., Prof. William Crosby is her brother, and one sister, Mrs. H. I. Taylor, was with her when she died.

The closing days were beautiful and peaceful.

Glenwood Ranges

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Where no dealer sells them we will ship a piano at our expense for trial in your home, not to be kept unless it is entirely satisfactory. Easy payments giving 3 years to complete purchase if desired. We will send catalogue, a list of lowest prices, fully describe our Easy Payment Plans, and write a personal letter showing how easy and safe it is for you to buy a piano direct from our factory, even though you live 3,000 miles away. A postal card will secure you valuable information about piano-buying, and may save you \$100. Old pianos taken in exchange. Write to-day.

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NATIONAL COUNCIL'S MINISTERIAL RELIEF FUND.—Aids aged and disabled ministers and missionaries and their families. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. Form of a bequest: I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolutions of the National Council of the Congregational Churches of the United States.

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THE WOMAN'S SEAMAN'S FRIEND SOCIETY of Boston, Room 601 Congregational House. Annual membership \$1.00; life membership \$20.00. Mrs. Charles H. Beale, Treas., "The Warren," Roxbury.

Chips from the Board

The next meeting will be in Hartford, Ct.

Seventy-two corporate members were present.

The date of the future meetings is fixed for the first week in October.

Ministers may be doctrinally sound but practically unsound.—*President Capen.*

The St. Louis Congregational Club filled admirably the rôle of entertainer at its well-planned reception.

The summarizing in popular addresses of the annual reports by the secretaries was universally approved.

Rev. John C. Goddard of Connecticut gave a characteristically brilliant story of his visits this year to missions in Turkey and Syria.

All conveniences for guests were provided at Pilgrim Church, and Pastors Burnham and Patton, with their associates, were admirable hosts.

We hear discussions about taking down the flag after it has been unfurled, but we must never consent to taking down the cross.—*President Capen.*

Ask the children in our Sunday schools to give the names of our missionary societies. I don't believe one in fifty could do it correctly.—*President Capen.*

The story of the fidelity of native Christians under persecution will be rehearsed in hundreds of villages in China, and new faith will be kindled.—*Sec. Judson Smith.*

No man who values his reputation would consent to be president of a society whose only quick capital at the end of the year was a continual liability.—*President Capen.*

The president had a difficult task to keep speakers within time limits who had very interesting things to say and whom the audience was eager to hear, but he performed his part kindly and without partiality.

Of forty-four Armenian students who came from the Central Turkish mission to America for theological education only four have returned to become permanent pastors in their own land.—*Rev. F. W. McCallum.*

There was a humorous side even to the ghastly experiences of the missionaries escaping from China, and it was brought out by Rev. James Roberts, who journeyed with the party from Kalgan through Siberia.

It will be in order next year to elect colleagues from Hawaii for Mr. P. C. Jones, who is already a corporate member of the Board. The gifts of the island churches and individuals entitle them to a considerable representation.

The recording secretary read the names of 160 corporate members who presented excuses, while there were but seventy-two in attendance. Various excuses were made and in the main perfectly legitimate. It is unfortunate, though right, to be compelled to enforce the rule made by the Board four years ago that in case of absence from annual meeting for three consecutive years without presenting an excuse for the same, the nominating committee shall consider the place as vacant and present for election the name of a successor.

The presence of representatives of our Congregational theological seminaries seemed a good omen. They were there, not only as interested listeners, but also as active participants in the sessions. The Friday evening session, devoted to a discussion of the relations between theological seminaries and world evangelization, was one of the best. With such loyalty to foreign missions on the part of our seminaries we may be assured of our future missionaries, and equally assured that the home pastors will be so trained as to rise to their full duty as leaders in every missionary enterprise.

No one feature of the meeting was more emphasized than the quality of the missionaries. The Chinese missionaries spoke like

statesmen who had had tremendous experiences backed by intense convictions. A St. Louis daily paper took note of the missionaries from the rather unusual standpoint of clothes, and argued the advance in missionary work by the "fresh tailor-made gowns from New York and the newest and neatest of neck fixings," and by the "trousers with very evident creases in them." "It is not as martyrs but as the avant-couriers of civilization that they go to benighted lands."

Rev. Howard S. Bliss presented the report of the committee having the "forward movement" in charge and recommended that it be vigorously continued. Rev. C. S. Mills told of the effect on his own church, the Pilgrim of Cleveland, of supporting its own missionary, Rev. H. T. Pitkin, recently martyred in China. Mr. L. D. Wishard made an effective plea in behalf of individual churches supporting individual missionaries as their own. If all the other churches would do as well in proportion as the fifty-seven which have adopted this plan since February of last year, the requirements on Congregational churches to do their part of the evangelization of the world would be met.

As the meetings progressed and busy committees hurried about the chapel preparing "reports upon reports," a charming scene was being enacted in the room above. Apart, in a quiet corner, demure little Ruth Ingram, nine years old, played the nurse to baby sister so that father and mother, newly arrived from the siege at Peking, might enjoy the addresses. A guest passing questioned: "How did you like being shut up in Peking, Ruth?" "O," she replied, hesitatingly, "it was rather lonely." A reporter, interviewing her, tells of her further observation: "Nobody cried except one lady, and she was a Presbyterian."

At the women's meeting of the Board of the Interior at the First Church after the communion Friday, a company of women missionaries from several lands enthusiastically pictured the peoples and the labors they love. Dr. Virginia Murdock, just returned from Kalgan, North China, was the heroine of the hour because of her late thrilling escape from perils and long caravan journey through Mongolia, over the desert of Gobi into safety among the Russians. In the little company of missionaries with Mr. Larsen, Swedish, appointed leader, advancing with camels, horses and carts, courage and cheer were maintained. The women were a cooking committee. One delicate woman could not ride in the jolting cart, and the alternative was walking 700 miles.

A humorous poem entitled Inching Along, written on this caravan route and read by Rev. Mark Williams, well described the pathos, the jokes, the privations and the fortitude of this long-to-be-remembered journey.

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